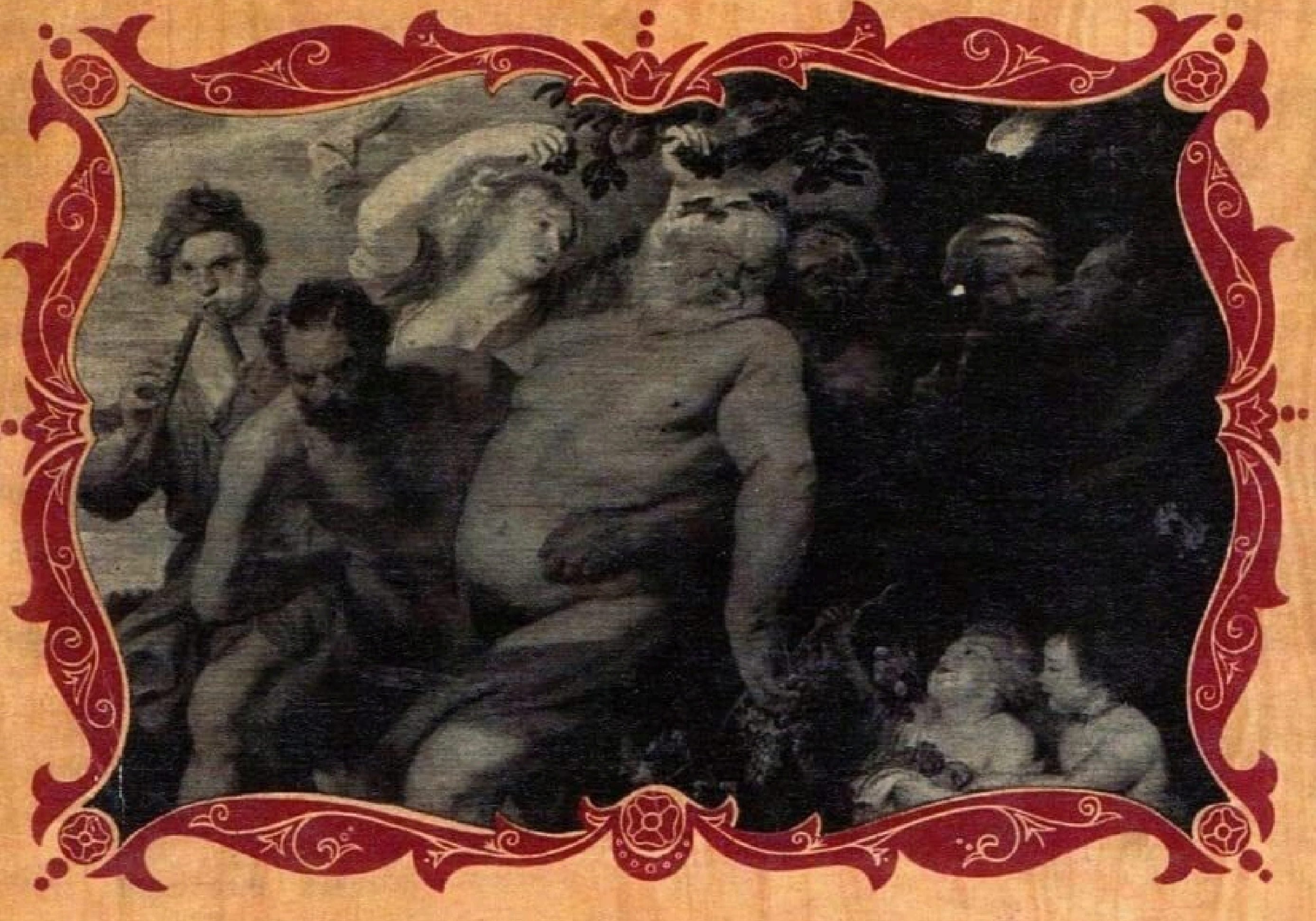
BRITAIN THE KEY TO WORLD HISTORY



COMYNS BEAUMONT

BY THE SAME AUTHOR

The Riddle of Prehistoric Britain
The Mysterious Comet
The Private Life of the Virgin Queen
A Rebel in Fleet Street

BRITAIN — THE KEY TO WORLD HISTORY

by

COMYNS BEAUMONT

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> "*And on Earth shall be monsters,*
> *a generation of dragons of men,*
> *and likewise of serpents.*"
>
> CLEMENT, *Apocaliptic Fragment*

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FOREWORD

This volume is a companion work to *The Riddle of Prehistoric Britain* in which I endeavoured to prove by evidence, gathered over a wide field from ancient and modern sources, that the British Isles were highly civilised from the earliest times, and, indeed, that Britain may be proudly enthroned as the true and original mother of civilisation. I claimed on evidence produced that the supposedly "lost island" or drowned "island-continent" given the name of "Atlantis" by Plato, was not a mere romance or myth without substance, as is generally believed, but, on the contrary, it was a serious epitome of the most stupendous natural catastrophe which has ever afflicted the human race, both because of the magnitude and the severity of that visitation. I sought, moreover, to prove that the Atlantean calamity was a variation in other words of the Flood of Noah, or, as the Greeks termed it, the Deluge of Deucalion.

For this purpose evidence was derived from geographical, geological, astronomical, historical and legendary sources to the effect that this major catastrophe afflicted northern and western Europe, mainly the Scandinavian lands and beyond all the British Islands. I claimed, in fact, that the Atlantis Island was no other than the British Isles, which bear the scars of that catastrophe to this day, that Atlantis was not permanently submerged, or even much of it, tremendous though the ultimate effects were. These islands, I showed, were the true Hesperides or Happy Islands of yore, and are known to have been inhabited from the earliest Palæolithic (or Old Stone) Age onwards, and were the original domicile of the sons of Adam, who were the Titans or Giants of classic fame, as well as being the Atlanteans of Plato.

My object, may I point out, was far greater than any mere academic effort, as some critics seemed to imagine, to identify Atlantis. The disaster to Atlantis was only indirectly my theme, for what matters is what lay and still lies behind these facts, as facts I claim they are on the evidence. For if it were the Flood of the Scriptures it thereby brings into the orbit of Northern Europe the nations related to that event directly or indirectly, such as the Chaldeans, Egyptians, Israelites, Hellenes or Greeks, and many others. It cannot be isolated as such, for it challenges the long-accepted beliefs and dogma that the Flood occurred in the Middle East, the supposedly original Chaldæa, as to which incidentally, in spite of most careful investigations even within recent years, there exists not a tittle of solid geological or other evidence to support such a calamity in those regions. Inferentially also, if correct, it must undermine the long-accepted claims in relation to the lands we term Assyria, Egypt, and Palestine, and I fear necessarily disputes the accuracy of many modernist interpretations from inscribed stones or papyri.

In other words we have been misled in these matters. My sole aim is to get to the truth regarding the past as it bears in many striking ways upon the present.

But, let me say, if the further claims I advance in this work are sustained, it must logically signify that the segregation of Bible history as a thing apart from equivalent classic peoples has piled up completely false conceptions and valuations regarding the history of nations in past times. For example, I produce evidence to show that the Uranids of Crete, which Crete was accepted by the Greeks at least as the μετρις or motherland of the original race of mankind, were the equivalent of the people called Ur-of-the-Chaldees in the Book of Genesis, and that they dwelt not in the Orient or Mediterranean, but in the British Isles.

If I prove correct in determining that such roads lead originally to that very ancient group of islands, the Shetland-Orkneys, which straddle both Scandinavia and Britain, and that these were largely shattered by a violent natural catastrophe, we begin to perceive that the Gnostics and Curetes of Crete, close kindred to the Chaldeans, were the sons of Seth or Sheth, the son of Adam from whom apparently *Shet*-land or *Seth*-land acquired its name, in the regions of Caledonia, again only a variation of Chaldæa, whose sons are probably the most ancient existing race of civilised man.

The account of the last days of Atlantis is particularly valuable in research where we are told by Plato of a great war between the Atlanteans and their blood relations who crossed the sea to reach them, a war lasting thirteen years, and in the fourteenth year, when the Atlanteans were at the point of exhaustion, the city of Athens held out and defeated the enemy, but that all her warriors, like those opposed to her, were drowned. Leaving aside the statement that the original Athens held out and alone defeated the invaders it was, according to Plato, an Atlantean city, situated on that island, and thus, we must assume, the mother city of the later Athens in the Mediterranean Greece, like other early Hellenic sites. Can we, however, synchronise Plato with the Bible references to the Flood? The actual events of these dramatic thirteen years, culminating in the Great Catastrophe, is the main theme of this book.

The true arena of this veiled yet historic event, as I endeavour to show, was the clash between nations known in the Scriptures, including Gog and Magog, in which the invasion and slavery of other Bible peoples in the British Isles was the aim of the invaders. It culminated in extraordinary events both in the celestial spaces and on this unhappy earth. The final celestial disaster itself, as I described fully in my previous work, was on such an immense and concentrated scale, and at the same time so irregular in its distribution, that certain parts were destroyed or rendered uninhabitable for a long period, while yet others escaped with only comparative sufferings. Among its permanent effects were a variation in the earth's axis, a lengthening of the solar year and a consequent change in climate whereby many nations in the north were forced to emigrate to obtain the means of subsistence.

The myth of Phaeton describes how the ill-fated son of Helios, having stolen his father's steeds, tried to drive the chariot of the sun, but they bolted, whereby they threatened the earth's extinction, and Zeus, seeing the whole world was thus in imminent danger of destruction, hurled Phaeton into the river Eridanus in the country of the Cimmerians. The explanation of the myth, as Plato himself records it, was the declination of celestial bodies, actually, it would seem, a twin or tandem comet, which struck the earth in the Cimmerian lands. This disastrous event is recorded on certain prehistoric Scottish zodiacs as I showed in my previous work, in which the "chariot" of Phaeton is represented symbolically as wheels with a connecting axle, described by Scottish archæologists as "spectacles," they being naturally innocent of the intention of these stones probably erected by the sons of Seth, or, say, Chaldeans, in the Caledonian lands.

The Cimmerians, in whose country this disaster happened, and where flowed the river Eridanus, converts the mythological into reality. They agree with the Cymry of Britain, the Cimbri of Scandinavian lands, the people known to classic poets as the Hyperboreans, dwellers beyond the north wind, the Galatai of Pausanias, the Gauls or Gaels, or Celts, always the tall, fair-haired and blue-eyed men of the north. So Phaeton must compel us to understand the myth by making us look to the north of

Europe, where he was thrown to earth. In a true revision of the prehistoric past the Mediterranean becomes only a very secondary settlement of the ruling races of mankind from the beginning.

Britain's remote ancestors through many centuries erected an advanced civilisation, built walled cities, with towns, villages, and ports, and sailed ocean-going ships, being a maritime people of great fame. They erected also chains of powerful fortresses some of which have survived the vicissitudes caused by man and the elements for well over three thousand years, laid long, straight roads, and constructed canals which transported goods from one end of Britain to the other. Her sons faced hazardous voyages, long before deep-sea soundings were undertaken, to the most distant parts of the earth, and established trading centres and commerce while their main search was ever for gold. They manufactured jewels employing gold, silver and bronze, besides precious stones. At an early date they mastered the science of how to manufacture bronze, designed weapons of warfare, and discovered the secret art of how to make and use fire-arms, otherwise "black magic."

Solomon built up his wealth and made the Israelites in his age the dominating people by his knowledge of "magic," an art described by Josephus in these words, "God also enabled him to learn that skill which expels demons, which is a skill useful and sanative to man." Incidentally, Solomon was a Grand Master of prehistoric Freemasonry—a very ancient fraternity earlier known as the Cabiri gods—its origin often attributed to him, and some of the mystic ceremonies used in the Masonic cult are probably derived from his epoch, yet how many present-day Masons can understand the inner meaning of the two hollow pillars Jachin and Boaz, which they are so fond of symbolising?

In the great migration, induced largely by pre-knowledge of what was about to happen owing to celestial phenomena, judging from certain passages of Jeremiah, the Israelites in their Exodus were led through dark, arctic wastes, "where no man dwelt," the Siberian lands. Many emigrants found their way to the shores of the Mediterranean, others went by the rivers Volga, Vistula, Dneiper and Dneister to the Crimea, onwards into Asia Minor and thence to the Middle East, where we find in Irak what appear to be prehistoric Gothic inscriptions and occult designs as to which much might be said. In a totally different direction, across the North Atlantic, others made hazardous voyages and endured terrible privations in search of the sun, and settled finally in

America, mostly in Mexico, ages before Columbus discovered that continent. Many again went south-west into France, Spain and Portugal, hugging the Atlantic, or migrating into North Africa.

The land we now call Egypt was colonised then or not much earlier as shown by astronomical evidence, and was originally peopled by fair Celts from the shores of Britain. This was the Exodus of the Aryans, some of whom returned later to their primeval homes, and about a century after, perhaps in some cases in less time, when earlier fears had been dissipated—for humanity rarely learns from the past—and the fertile British lands invited newcomers, these islands were again occupied by nations crossing the narrow seas, including especially those whom Geoffrey of Monmouth names the Trojans, and, our modern anthropologists, the Goidels.

Panic and a change of climate in the northern lands were the main inspiration which sent these peoples on their long and sad treks in search of new domiciles. The edifices and religion of Egypt speak eloquently of the instinct of terror as their guiding motive, as I also showed in my previous work. The famous Egyptian Book of the Dead, influenced completely by the epic of the Flood and composed in the name of Thoth (Hermes), in its ritual caused the souls of the dead to undergo a fanciful, final, gloomy pilgrimage to the sacred west, indeed, I contend, to the very scene of the former shambles in Western Scotland, to the legendary Amenta, identified as the tiny island of Staffa, near Iona, in the Hebrides, where the wandering spirits were supposed to be judged by Osiris, and were rewarded or consumed according to their lives on earth. Staffa lay in the very vortex of the greatest area of destruction at the time of the Flood—water being but one element concerned—and later became the Underworld of the Celts as it was of the Hellenes. The Flood, to the world generally a vague and nebulous tradition, really conceals the most appalling visitation mankind has ever experienced, as he may experience again, and its ravages in the British Isles and Scandinavian lands may be retraced to some considerable extent by the effects of what geologists term the "Drift" Age. It was no mere ice drift. It was sudden and terribly swift and violent.

My present volume, as I mentioned, traces the course of the thirteen-years' war to its origin and source and elucidates the main arena of that dramatic conflict which stares us in the face in the Scriptures if we know where to seek for it. To be enabled to accomplish this it has necessitated the identification of the most important regions overrun by the invaders from the furthermost north and from the direction of the Baltic and Low Countries. Much attention has been directed to the lands of the west, mainly Somerset and Wiltshire, so important for various reasons, where I have claimed to identify sites known to readers of the Scriptures, some of which survive and flourish to this day. The complete annihilation of cities by man is not so easy as it may seem. Jerusalem was said to be destroyed stone by stone by Hadrian and yet it still exists as a most important capital!

In the arrangement I have found it advisable to devote the opening part to the consideration of Crete—the original Crete of Homer—because of its former great importance in the world of prehistory. The third section describes in detail the scene and action of the thirteen-years' war and especially the part enacted in it by Jerusalem. When this is understood it will be apparent how advanced, wealthy, and highly civilised Britain was up to the Roman occupation, and thereby to reflect how sad it is that Roman ignorance, tyranny, and censorship have for long centuries presented an utterly false impression of the courage, genius, and enterprise of the various states of the island they so coveted, robbed and left in a condition of chaos.

One further important point needs to be emphasised. The history of the civilised world in the past had little or nothing in common with Asia or Africa, and to get to the truth we must raise the latitude of Europe to the lands mainly prominent, and even largely forget the Mediterranean Sea. The Aryan or white race, with fair or red hair and blue eyes, never had any racial connection with the Oriental peoples, the brown-skinned, dark-eyed, and dark-haired races. The law of Latitude forbids it, just as the northern Aryans who invaded India and settled there as rulers and princes, despite the rigid law of caste they formulated, in the course of a few generations became absorbed in the native population, as also happened in Mexico. Indeed, the world's civilisation owes less than nothing to the Asiatic peoples. Even the Persians, who tyrannised for centuries over the West, through treachery and the use of "magic," can really be traced to Russia and the Russians, their characteristics throughout the centuries scarcely if at all changed other than in name, and who in their decadence were overthrown and driven back to their oriental bounds by Alexander the Great.

Virile races do not die out without a trace. We are told by historians that the Thracians disappeared from their lands by the

Hellespont and yet Herodotus says that they were the most powerful people in Europe who dissipated their strength by tribal quarrels. They did not disappear from Balkan lands, for they were never there. Transfer Pontus or the Euxine Sea, or the Hellespont, to where they really belonged geographically, namely the Baltic and Skagerrak, and you will find the Thracians readily enough. They were the Scandinavians, and were apparently settled from primeval times also in Northern Scotland, close kindred of the Caledonians, who like them held wives in common, tattooed themselves, buried wives alive with their husbands, adored single combat, claimed descent from Hermes, worshipped Dionysus as their principal deity, raised mounds over the graves of their great chiefs and held funeral games, all of which were also the characteristics of Odin's followers. It suffices to add that the country beyond their northern frontiers was uninhabitable by reason of the icy cold, for it lay under the Bear—the North Pole.

Take again the Trojans of classic fame. They were a very brave and fine nation, advanced in civilisation, who offered sacrifices to the dead of bowls of warm milk, goblets of wine, and also raised funeral mounds. Where do you find such mounds or barrows? All over the Scandinavian lands and in Denmark as in Britain, but never in the Near East. They shook hands with one another, and anyone who knows the East is aware that such was never an Oriental custom. How can we explain Virgil's statement of King Priam, slain and mutilated by Pyrrhus, as he sat on his "sacred throne," that he had been "proud monarch over so many countries and nations"? But this we can say. The Trojans, after the Great Catastrophe, settled in great numbers in Britain known as the Brigantes, whose history I trace, showing incidentally that Rome was founded by men of this very nation, and that they became the ruling people in Britain south of the Clyde and Forth. They never originated in Asia Minor, but as will be seen from Ascania, Denmark and the Low Countries, from the regions later known as Frisia.

The Macedonians? Well, Thracians, Cretans, Caledonians, and Macedonians were all of one kindred, and they can be tracked down to their habitat in Scotland and Scandinavia, having many areas in England as well. Illyria? Why does Jerusalem appear to have been regarded as in Illyria? It was not originally by the Adriatic Sea in the Mediterranean area. Transfer the Greek or Latin name to its British rendering, Siluria, and we begin to recognise how the history of the Hebrews—the Iberes of Britain—

was so largely played out in this island. How few appreciate the true history of the risings of the Silures against the Romans, and who fought with such fatal gallantry in a succession of wars opposing them especially in the region south of the Forth, yet thus shall we be getting nearer to the truth. It will be apparent, in short, that Armageddon was the same event as the Great Catastrophe and that Jerusalem lay—and still stands a great and noble city—in Britain. If this sounds a stupendous claim to make it nevertheless fits in with the rest.

How many persons are aware that in A.D. 134, after Hadrian had defeated the Jews under Bar Cocheba, their proclaimed Messiah, and had captured their stronghold of Bathars, he caused Jerusalem to be utterly destroyed and the land devastated, with the result that it was full of graves, the markets with slaves, and towns given over to wolves and wild beasts? How many more realise that the site of Jerusalem was *completely forgotten* for over two hundred years until Constantine the Great caused it to be "discovered" for political motives in the present Palestine ?

As I show in the following pages the Palestine of to-day fails to correspond in any way to the Old Testament or, come to that, of the New. A writer, Mr. H. D. Daunt, several years ago in a work entitled *The Centre of Ancient Civilisation*, denied that Palestine was the Biblical Holy Land for definite reasons. He claimed that (*a*) the assumption is based on Hebrew documents alone; (*b*) the account of the Israelites being made slaves and fleeing from the Egyptian Pharaoh, is not borne out by any other evidence, but the contrary ; (*c*) an exodus in the region of Sinai for forty years with 600,000 warriors is an impossible story; (*d*) Palestine, despite the accounts of its fertility and wealth, is perhaps the poorest land in West Asia apart from the deserts; (*e*) such a civilisation with its many cities must have left its traces in the records of the neighbouring countries, but "Palestine yields only the evidence derived from names that have been scattered industriously about the land in various later centuries"; (*f*) there is frequent mention by scribes, archives, etc., so the art of writing must have been well known; and, moreover, princes and scribes seem to have possessed strong literary proclivities, yet, "notwithstanding all this, not a single inscription has been found in Palestine which can be identified with the Hebrew kingdom"; (*g*) Jerusalem has failed to produce any trace of David and Solomon, any tablet or inscription or even foundation memorial. It might be added that the city entirely fails to conform topographically with its full descriptions given by Josephus and Nehemiah.

The name of "Europe" was originally limited to a part of western England, and continental Europe was Asia. To study a map of Europe so late as at the height of the Roman Empire, as prepared from the conventional acceptation of ancient geography, is a pathetic vision of emptiness. Except for Southern Italy, Greece, and Asia Minor, it contains Celtica, a vast and vague region stretching from the Atlantic to Venetia, and above it, east of the Rhine, "Germania" stretches far to the east with a few vague names. Dacia, Moesia, and Thrace occupy the Balkan lands, and the Ister is interpreted as the Danube, whereas it should be the Rhine, similarly as the Halys River is placed in Asia Minor but was the later Alvis or Albis, now the Elbe. These are a few names chosen at haphazard.

If I am right in these statements the question may well be asked how it all came about. The answer lies probably in the fact that the historians of the past on whom we have to rely were mostly the Greeks, and more especially Herodotus. But these Greeks were themselves very circumscribed in their knowledge of the world. They were unacquainted with geography because foreign travel was not in their purview, and mostly they derived their knowledge from the Phœnicians whose purpose was by no means necessarily served by widening Greek knowledge. They wrote their history from records or traditions, but their geography was vague. I first realised such shortcomings when I attempted to trace the detailed march of Xerxes from Persia to Athens along accepted lines, but before long I realised that his history simply could not possibly fit in with modern conceptions, and compelled me to follow out fresh investigations with surprising results.

As far as Bible geography is concerned it appears that the main person responsible for its misinterpretation was Constantine the Great, who had definite motives for transferring the arena of Jewish history and that of Christ to another region altogether. He used Christianity as a valuable political asset, selected the East as his Empire, and with the aid of Eusebius, Jerome and others, invented the present Palestine. I cannot explore this very important and fascinating theme now, but hope to undertake it in the not very distant future, in a life of that remarkable monarch, who was born in York in the Bedern. If this be correct the present-day Jews, who make a historical claim to Palestine, are utterly wide of the mark.

My aim throughout, as I hope the reader will appreciate, is to reconstruct the past history of the world in which it appears that Britain, or, more properly, the British Islands, played so prominent a part. But one cannot correctly report history unless the geography is also accurate, and so the position of countries and historic cities becomes of major importance. In my former book as in this I have seemingly taken great liberties with geography and I have to confess that in a subject so confusing and big, it is difficult to be always accurate. It means much research.

Plato's famous Atlantis, as a matter of fact, knocks conventional geography, and all the history or traditions attached to it, sky-high. Ignatius Donnelly, in his work *Atlantis*, said truly that "the history of Atlantis is the key to Greek mythology," as, indeed, is the case. Yet that mythology all points unhesitatingly to the earliest civilisation as occurring in the Atlantic regions and not at all in the Mediterranean or in Asia Minor. Above all, the history of the Old Testament is the history of Atlantis. That these truths will be accepted is more than I would dare to believe. The world is misled to-day about the past and the truth lies at the bottom of a very deep well. I can only presume to be a humble pioneer, but hope that I may be able to hew a rough track which others may widen into a great artery for the enlightenment of future generations.

COMYNS BEAUMONT

1948.

PART ONE

CRETE, MOTHERLAND OF MEN AND GODS

"A land called Crete, in the midst of the wine-dark sea, a fair land and rich, and therein are men innumerable and ninety cities." ODYSSEY XIX, 171-2

I. THE SHETLAND ISLES AND PREHISTORIC CRETE

THOSE WHO have studied the account of the fate of the island of Atlantis, as recounted by Plato, may have been struck by the fact that whilst its heart or centre of administration and commerce is depicted as adjoining Mount Atlas, the words "Atlas," "Atlantic" and "Atlantis" possess no derivation from any known language of the old world either ancient or modern. Yet, among the so-called "native races" of America, it is a living word.

The Abbé Brasseur de Bourbourg, a learned Americanist in his day, nearly a century ago, showed in his translation of the *Codex Chimalpopoca*, of the Aztecs of Mexico, that the word *ATL* signified water, and by extension the sea or ocean. This Codex describes the period of "Nahui-atl," or "four-water," when it states that "all mankind was lost or drowned and found themselves turned into fishes. In a single day all was lost." It appears to relate definitely to the Flood of Noah, for the text describes further how "Nata" and his spouse "Nena" built an ark, took refuge in it, and were saved to re-people the earth. It agrees also with the *Timaeus* of Plato, which says, "In one day and one fatal night there came mighty earthquakes and inundations that engulfed that warlike people"—the Atlanteans.

The association of Mount Atlas with water accords with classic allusions to this famed, and to many fabulous, mountain, which was placed by Herodotus and others in the vicinity of Lake Triton, so-named after the merman son of the god Poseidon. Plato himself describes Atlas as "a mountain not very high on any side," situated in the island of Atlantis. Herodotus, whose knowledge of physical geography was mainly confined to the Mediterranean, says it was taper and round and of immense height, thus contradicting Plato, and perhaps identifying it with the Peak of Teneriffe (12,200 ft.) in the Canary Isles. To-day the name is vaguely given to the long mountain range which traverses Morocco, Algeria, and Tunisia, an inland mountain chain which in no possible manner conforms to the volcanic Mount Atlas, situated on an island, and of no great height.

There is reason for believing that the celestial blow which so largely destroyed the island of Atlantis also largely, if not entirely, devastated Mount Atlas, which, according to Homer, was as a consequence of the war made by the Titans on Zeus—another rendering of the war made by the Satans on God—compelled to bear heaven on his mighty head and hands, otherwise a mountain enveloped largely in cloud or mist. Homer places Atlas in the Columnar or Pillar region: "Atlas himself upbears the *Pillars high* which separate earth from heaven," he sings,[1] and Hesiod situated him at the *western* extremity of the earth near the Hesperides, "holding the broad heaven on his head and unwearied hands."[2] The Pillar region, in the *western* extremity of the earth, near the Hesperides, can only refer to one region, and that is the Western Highlands of Scotland and the Hebridean Islands off its coastline.

I have previously alluded to the fate of Mount Atlas as very much akin to that of Mount Prometheus, described in mythology as a brother of Atlas, and which also suffered eclipse at the same tremendous period when the elements waged war upon a helpless world.[3] If they were adjacent, and in view of the situation of Prometheus identified with reasonable certainty as Ben Mhôr, the once great volcanic mountain straddling the island of Mull, we should place Atlas as the classic descriptions agree, amid the Hesperides Isles, among the Pillars, in the farthest west.

Connected with this myth of the sufferings of Atlas is that of the fate of his "daughters," the seven Pleiades, who drowned themselves out of sorrow for their father's fate, or, as an alternative myth represents it, because their sisters, the Hyades, also daughters of Atlas, were drowned on the same occasion, which we may reasonably interpret as a poetical method of indicating that they were submerged, perhaps some permanently the others temporarily, as happened to the islands grouped around the isle of Iona, near Mull, and as shown by the effects of considerable tidal waves which deposited detritus indicating their past fate. Only one of the Pleiades survived the catastrophe, we are told, namely Meropé, "the Mortal," and perhaps it is straining possibilities too heavily to recall that the same tradition is latent of Iona, that seven years before that "awful day" when a flood shall drown the entire region, including Ireland, the "happy Isle" shall raise her towers above the flood. Yet it is a strange coincidence.

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[1] *Odyssey*, i, 52.

[2] *Theog.*, 517.

[3] *The Riddle of Prehistoric Britain*, *p.* 104.

The Pillars or Columnar formation, attributed to the core of a former planet hurled on the occasion of the Great Catastrophe in the Northern seas, are found only in the basaltic-strewn isles of Scotland, namely, the Hebrides and the Faroe Islands beyond, although they also exist in Spitzbergen, while we find the Old Sandstone Pillars such as the Old Man of Orkney, but the latter appear to have been deposited long before the basalt formation. To revert to the name of Meropé, given to one of the Pleiades, it should be recalled that the most ancient race of men, identified as generically Phœnicians, or Chaldeans, or Ethiopians—who were the "bronze" men—and who dwelt according to tradition in the west near Mount Atlas, were also known as Meropes, with their city of Meroė or Meru.

Another myth of the Deluge cycle tells of how Merops, King of Ethiopia, saved the remnant of humanity from perishing in the Flood on the island of Cos, one of the Hellenic Sporades, and a name very near to the Biblical Cush, the Biblical equivalent to the Ethiopians, who, for their part, according to Diodorus, claimed to be the first men in the world. Does this suggest that the city of Meru or Meroë was identical with the capital of Atlantis? The implications from these traditions and myths all appear to radiate from the direction of the Western Hebrides. At all events we must proclaim the importance of Britain in this search. We are delving amid the most ancient memories of the past in the Atlantic region and one which the world of to-morrow should recognise for what it represents in the civilisation of humanity from the earliest ages.

In connection with all this we cannot overlook at the same time the importance of the Shetland and Orkney Islands. If Crete were described by classic writers, such as Pliny, as a long and narrow island, as, indeed, is the Mediterranean island so-called, so, too, is Shetland, and also Orkney, which, if they originally formed one group, subsequently left in a tattered and torn condition by the action of celestial powers, were nearly 170 miles in length with a narrow breadth.

Geologists have determined the existence of a former marine lake of considerable size and shallow depth to which they accord the name of Lake Orcadie, stretching from off the coast of Caithness to Shetland mainland. This former lagoon might approximate to the Lake Triton where Poseidon had his Ocean Palace and dwelt with his consort Amphitrite and his son Triton, although tradition perhaps points to the direction of Mull and Iona, where Poseidon certainly possessed such a marine temple at Ægæ, on the island of Eubœa, which I have shown with fair certitude was the present island of Mull, a temple probably still to be identified with that enormous sea-cavern known as MacKinnon's Cave. Nevertheless, we find Thucydides referring strangely to Lake Triton when he says that the Spartans, in obedience to an oracular declaration of Delphi, colonised a small island in Lake Triton called Phla.[1] Lying off Shetland is the small island named Foula, almost exactly the same as Phla pronounced phonetically. It is situated sixteen miles off Shetland's west coast and is famed for its perpendicular cliff scenery, the highest cliffs in the British Isles. If it answers to Phla then we must search for Lake Triton as answering perhaps to Lake Orcadie.

Geologists claim that in the late Tertiary Age, or early Quaternary, land between Norway, Iceland, and Scotland collapsed. This "comparatively recent submergence," as Mr. Edward Clodd states in *Primitive Man,* was coincident with the opening up of the North Sea, formerly the estuary of the river Rhine, the widening of the mouth of the English Channel and the sinking of lands between Devon and Brittany, in addition to the tremendous break-up of territories and islands in the Hebridean Sea, deposits in Northern Ireland establishing immense regions of bogs, the piling up of mountains and the cutting out of enormous meteoric-formed fiords in Norway, and last, but not least, the devastation suffered by the Shetland and Orkney Islands. In such circumstances it is not surprising that Plato speaks of the submersion of Atlantis.

The Shetlands themselves are one of the oldest land surfaces in the world, composed almost entirely of metamorphic, schistose rocks, porphyry and gneiss, with a certain amount of sandstone, while in the neighbourhood of St. Magnus Bay, in Fetlar and in Unst, are large surfaces of granite and other igneous rocks. In fact, no similar region can excel Shetland in volcanic energy of the past. Sir John Murray and Mr. Johann Hjört, in their authoritative work, *The Depths of the Ocean,* a record of deep-sea soundings in the Atlantic, have recorded the existence of a submarine ridge which formerly linked together Iceland, the Faroe Isles, and Shetland. Cutting through this ridge the Gulf Stream, following a channel from the western coast, connects the warm waters from the Atlantic with the Norwegian Sea.[1]

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[1] *Peloponnesian War,* i, 3.

Professor Bröggar, cited by Murray and Hjört, regarded the Faroes as related to the coast of Norway.[2] A drowned crater lies off Faroe Bank in the south-west of this group, which stand high, possessing rugged perpendicular cliffs and deep narrow fiords like those of Norway and Shetland. They are composed largely of basalt, tufa, and also columnar basalt, with beds of dolerite, like several of the Inner and Outer Hebrides, and like them are completely treeless, although formerly they enjoyed a flourishing and semi-tropical flora, as did the Hebrides. When first occupied by the Norsemen in the ninth century they bore evidence of former habitation supposedly by Irish and Scottish monks. It is possible they were inhabited in prehistoric days by priests or hermits associated with the Chaldee or Gnostic faiths.

The name Faroe, or more properly Faeroe, given to this group, lying 180 miles west of Shetland, and possibly part and parcel of it at a period of *homo sapiens*, bears a close resemblance to the name of the Pharaohs. There is also Fair Island, lying halfway between the Shetlands and Orkneys, as to which it may be remembered that, according to the mythological tree of the Uranids or Titans or Giants, Pheres (*cp.* Pharaoh) was a son of Cretheus (Crete), and grandson of Eolus (or Æolus). Pheres migrated to Thessaly, which I have shown in detail in my previous work was originally Argyllshire, founded there his city of Pharæ at a very early time, and started a line of tyrants when tyrants offered the only form of stable government. Villanueva, in his *Phœnician Ireland*, contends that the name of Pharaoh was no other than the Erse or Hebridean word *Farragh*, signifying a chieftain, and used by the ancient Irish when they fought their enemies in battle, shouting "Farragh ! A Farragh!" as they charged them.

To the Hellenic peoples the island of Crete—perhaps related to Pretan or Pretanis as Rolleston claims in *Myths and Legends of the Celtic Race*—was revered by the Pelasgi and Greeks as the *Metris* or Motherland of the gods and mankind. It was the land where mankind was traditionally first created, just as, according to Plato's *Critias*, man was first evolved by Poseidon, the Earthquake deity, at Mount Atlas. Crete was the theatre of Uranid civilisation and among its earliest gods was Poseidon, who, in the opinion of some scholars, was identical with Uranus, father of the oldest pantheon, and whose habit it was to swallow his own progeny when born, an earthquake-like operation! The Uranid pantheon of deities included Rhea-Cybele, the Great Goddess, consort of her brother Cronus-Saturn, who mutilated and then succeeded his father Uranus. Ge or Gaea, described as the first being that sprang from Chaos, namely the Earth, became by Uranus (the Heavens, or, more properly, Celestial Phenomena), the mother of the Titans or Giants, who were so detested by their progenitor that he swallowed them up in the first instance. Ge, indignant at this treatment of her progeny, concealed the next lot in the bosom of the earth and then prepared a large iron sickle wherewith Cronus-Saturn mutilated Uranus, whose blood poured into the lakes and rivers, all of which allusions appear to relate to the action of meteoric impacts, earthquakes, floods in the Old Red Sandstone areas, and the destruction of many of the primeval race of man. At all events the gods of the Greeks admittedly emanated from Crete where stood Mount Ida, a mountain of no very great height, but of volcanic origin.

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[1] *Depths of the Ocean. pp* 122–3.

[2] *Op. cit., p.* 513.

The Titans (from *Tit*, the earth) were also known as the Pelasgi, the "divine Pelasgi" of Homer, essentially a maritime people among whom arose the great deity Hermes, represented by the supreme Hierarch of the State, to whom was accorded divine power, and who was the Teacher of mankind, introduced forms of "divine knowledge," including the Cabiri Mysteries and "magic" to other countries, including Tyre, Samothrace, and Troy or Ilium. As to these Hermetic secrets Herodotus pulls aside the veil slightly when he describes certain peculiar "squat statues" of the god which were placed in the prows of ships, and remarks of them, "whoever has been initiated into the mysteries of the Cabiri will understand what I mean." These Mysteries, he says, were taught by the Pelasgi to the Samothracians before they ever went to Attica, inferring thereby a very early date. The squat "statues" (I judge from other like traces of "magic") can only have been a veiled meaning to disguise their precise purpose, namely, a form of early ordnance as the reference to the Cabiri implies, and consequently explains how it was the Cretans were able to become masters of the seas and builders of the first overseas empire as Thucydides describes.

Cabiri science was almost entirely concerned with the uses of fire. Grotesque as a small piece of prehistoric ordnance might seem to our eyes, shaped probably in the form of a dragon with an enormous mouth which could belch forth fire and smoke and slay at a distance, even at no great distance, it must have presented a terrifying aspect to primitive peoples who perhaps scarcely possessed bows and arrows, and would be a powerful incentive to induce them to hand over their treasured possessions. Such "statues" must have gone far towards enabling Minos, King of Crete, to put down piracy, as we are told was the case, thus opening up the seas to his merchant ships. Plutarch, in his *Defectu Oraculorum*, gives a broad hint of Cabiri activities when he tells us that the "magic rites" attributed to the Idæan Zeus in Crete, to Demeter in Eleusis, to the Cabiri in Samothrace, and Dionysus in Delphi and Thebes, related to the "worship of demons, wholly bad and intermediate between gods and man." The Cretans were in short the Titans or Giants, the men of old, the men of renown, whose thoughts, says the Book of Genesis, became "wholly evil." We may infer what those "demons" signified.

The Flood or Great Catastrophe occurred far later in the history of the past than is generally believed. It occurred more than eight hundred years after Ab'Ram (Abraham) went south to the land of Canaan and founded his Cabiri city of Hebron, which bore other names. Thucydides, in his summary of the Hellenic lands before the Deucalion Deluge—the self-same flood as Noah's, as I showed at great length in my former volume, and also where it took place—says that they were called after their various tribes, and especially as Pelasgi, a famous maritime people.

In Crete's fabulous history we find such names as Cretheus (Crete), Tyro (Tyre), Sidero (Sidon), and Eolus, founders of cities and districts in Hellas, including Corinth, Elis, Calydon, Ætolia, and the Pheres or Pharæ, the Magnetes or Giants of Thessaly. "Old Eolus," as the eponymous hero or patriarch of the Pelasgi or Eolids, married his niece Tyro, daughter of the haughty Salmoneus, whose presumption and arrogance were so great that Zeus smote him and his city with a thunderbolt, and Tyro in turn became enamoured of the river Enipeus and was accordingly ill-treated by Sidero who tortured her because she had many children by the god Poseidon (including the heroes Pelias and Neleus), who disguised himself as the river Enipeus. These clearly bore a prehistoric reference to geography and events, and were a favourite theme of the poets and bards, but whatever their implications it is certain that they were closely related to the Phœnicians as Pelasgi. As George Grote, the historian of Greece, says, they merge into one. But Aryan civilisation apparently originated in the volcanic Shetland-Orkney Isles, and in the neighbourhood of Ben More in the Island of Mull. There arose the earliest known culture.

They were the men of old, the "Men of Renown." Josephus tells us that the Children of Seth (or Sheth) were the inventors of astronomy and erected certain pillars to warn the world of future events. He says that in process of time they became perverted, begat sons who made God their enemy, were despisers of all that was good and were destroyed. He adds that Noah left the land of Seth before the Flood.[1]

* * * * *

If I claim that the Shetland-Orkneys were the original island of Crete what evidence have I to offer? One clue is contained in Homer's *Odyssey*. Odysseus (Ulysses), as we know, sailing from Troy after its downfall, hoping to return to his island of Ithaca, came to the coasts of the Cicones of Thrace, who dwelt in the neighbourhood of Orcus, the Dark, Black Underworld, Orcus related to our Orcades or Orkneys, but also applied to Caithness and Sutherlandshire. Escaping from their unfriendly attentions, the hero reached the Lotophagi, or "Lotus Eaters," who dwelt, says Herodotus, by the shores of Lake Triton, and applying it to this region were presumably the waters embracing the Shetland-Orkney group.[2]

From the Lotophagi he continued his voyage to isles inhabited by the gigantic and cannibalistic Cyclops, sons of Uranus, who dwelt as hermits in caves, but within near call of one another. Besides their flocks and herds they were engaged in certain secret avocations, which produced, to cite Homer, "superior power," and were near neighbours of Hypereia, a name inferring a land "beyond" or "above" the mainland. These particular Cyclops, who mainly dwelt on small islands where they were segregated from the rest of mankind, may be assigned to the small islets of the Orkneys many of which were occupied by hermits in ancient days and are still termed locally Papay, Pappay, or Pappa, signifying priest. If Lake Triton lay in this region Odysseus was sailing towards "Hypereia"—the Shetlands.

After his dire experience with the Cyclop Polyphemus, the hero, much shaken, escaped to the Eolid island where he received an almost royal reception and lavish hospitality from King Eolus, who gave him the inestimable gift of the four winds in a

[1] *Jos. Ant.*, I, ii, 3, I, iii, 1.

[2] *Odyssey*, ix, 104–14 (Cowper). The "lotus" plant was probably the tobacco plant, whose leaves were chewed, yet clay pipes have been found in prehistoric raths in Ireland. (*Vide* Donnelly, *Atlantis, p.* 64.)

bag to ensure him a peaceful and safe voyage to his native Ithaca:

> Ev'ry rude blast which from its bottom turns the deep,
> That bag imprisoned held.[1]

Hence Ulysses turned his ship's prow towards the south-west where the island of Ithaca lay, but the avarice of his crew, who suspected that the bag held other treasure, compelled him to open it, the confined winds escaped and a resultant violent south-west gale blew him back to the Eolid island. This time his reception was very different, for Eolus regarded him as one hated by the gods and refused him and his crew even shelter. Thereupon, setting out afresh, the same south-west gale carried the luckless hero in his storm-tossed boat to the north-east until at length he reached the inhospitable shores of the Laestrygones. We can distinguish with considerable certainty where they dwelt, for it was the land of the Midnight Sun, where in summer there is no night, or, as Homer so exquisitely describes it, where herds could graze undeterred by nightfall:

> The herdsman there, driving his cattle home,
>   Summons the shepherd with his flocks abroad.
> The sleepless there might double wages earn,
>   Attending now the herds, now tending sheep,
> For the night pastures. . . .[2]

The Laestrygones were also a giant people, kinsmen of the Cyclops, we are told, addicted like them to cannibalism, who reared herds of cattle and flocks of sheep, and were worshippers of Poseidon like the Cyclops and Cretans. Can there be any serious doubt but that Homer, whose geography may be said without hesitation to have been related to the regions of the Atlantic Ocean and in no sense whatever to the Mediterranean, was describing the Norsemen, dwelling in the northern parts of Norway to which Odysseus' ship was blown, to the land of the Midnight Sun? Sir William Ridgeway, perhaps the foremost Greek scholar and archæologist of our period, found no hesitation in pronouncing them the Norwegians [3] They were known also as the Formiæ, a giant people who formed settlements in "Libya," and were related probably to the Formoraice or Fo'Mori of Irish legend, a cruel but civilised maritime race who tyrannised over that island until they were ultimately defeated by the De Danaan. They were said in Hibernian legends to have ruled Ireland before the Flood—a significant admission![1]

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[1] *Odyssey*, x, 24–5. [2] *Op. cit.*, x, 101–5.
[3] Ridgeway, *Early Age of Greece*, *p.* 369.

Norse traditions mention an ancient cannibalistic race of giants who lived in Norway in the direction of the present Trömso, where dwelt, according to the Orphic *Argonautica*, Cimmerians, west of the Rhipæi Mountains. If the Læstrygones lived in northern Norway the inference is that in the view of Homer the Eolid island was no other than Shetland, and this is supported by the whole incidence of Odysseus' voyage from Orcus, in the Orkney region, the Cyclops, and onward to Old Eolus' island, all seemingly in the region of Lake Triton.

The Pelasgic Eolids, extremely maritime, formed colonies in many parts of "Asia," and their connections show them to have been, as Uranids, Chaldæo-Phœnicians. Incidentally, probably few lovers of Homer's works have considered seriously the reality of his immortal descriptions as a geographical factor. Nor have many asked themselves what serious truth lay behind his fabulous accounts and exaggerated characteristics such as the narcotic habits of the Lotophagi or the cannibalistic tendencies of the Cyclops or the nightless day of the Læstrygones. True, he employs pure fantasy as when he makes Eolus give Odysseus the four winds in a bag, but it was allied to the idea that Boreas concealed the north wind in a cave, and behind it was the suggestion that Eolus' island, part of Crete, was a region of varying and strong winds. In all these instances let us remember that Homer was trimming his sails to appeal to the kinds of audience he had to entertain and to instruct. If, as a motive to widen the knowledge of his own age, he used mythology and extravagance to obtain his high lights suited to the mentality of his audience, his system was surely legitimate.

It may be asked, what connection may there be between the name of Eolus and Shetland? In the north of the mainland lies the island of Yell, and there we may even perhaps recover the reference to the four winds, for the island of Yell is separated from the mainland by the Sound of Yell, through which the tides race and the winds blow frequently with hurricane force along that rocky channel with its precipitous cliffs in a region of the world peculiarly subject to unexpected and furious squalls. That this dreaded stretch of sea was known and feared in prehistoric times is indicated by the unusual number of cairns, ancient burial places, of victims to the seas here, together with the remains of rude altars or shrines erected by those who escaped a watery grave in these perilous waters. Here, indeed, it may be said that the unruly winds and seas meet, as they did notably in 1881, resulting in a grave disaster, and if there has not survived any stack attributed to Old Eolus, like the Old Man of Hoy in Orkney, or the legendary Old Man Boreas who held the north wind in fief in a cave below Mount Haemus in Thrace, there are in the Yell area many caves in whose depths the winds may be said to lie captured and hushed.[1]

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[1] The Irish *Book of Invasions*.

Examine this name Yell in conjunction with Eolus (’Αιολος), for in pronunciation it is to all intents and purposes the same. Drop the suffix "os" or "us," when the Greek root *Aiol*, or the Latin *Æol* or *Eol* becomes Yell or the slightest variation of it. Then recollect that Eolus was traditionally king of the Magnes, which name Pheres, an Eolid, adopted when he founded Magnesia in Thessaly, a strip of coast bordered by the Pagasean Bay and the river Peneus, and situated opposite to Eubœa, our island of Mull.[2] The name Magnes or Magnetes became a term to indicate the giant race of Titans and we find it used nowhere else except in Shetland and Norway, for Shetland's patron saint is St. Magnus, to whom St. Magnus Cathedral in Lerwick is dedicated, a somewhat shadowy saint it is true, but the name suffices, and there is a bay of the same name. Hence both Eolus and Magnes possess their name-places in Shetland, and while on the subject of place-names I would add that it also preserves the unusual name of Ur (of the Chaldees) in the Villians of *Ure*, the *Ura* Firth, and in the isle and strait of *Urie*, near Yell.

Ur . . . Ura . . . Uranus! The last-mentioned being the earliest conception of divinity known to us was succeeded under mysterious circumstances by his son Cronus-Saturn, otherwise Baal, who was taken by Ab'Ram to the south country and became the chief deity of the Israelites until a far later day. The supersession of Uranus by Cronus may be related in some manner with the dispute among the Chaldeans of Ur when Ab'Ram revised his conception of the celestial deity, according to Josephus in the following passage:

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[1] In 1881 the Shetland fishing fleet returning to Lerwick through Yell Sound met a sudden and violent squall from the north-east, and despite their seamanship and local knowledge of the waters nearly all the trawlers capsized or ran on rocks, a disaster in which sixty-three experienced seamen were drowned. The Lord Mayor of London raised a public fund for the relatives of the brave fishermen then destroyed.

[2] *The Riddle of Prehistoric Britain, p.* 142.

> He determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion that there was but one God, the Creator of the Universe; and that, as to other gods each of them only afforded it according to his appointment and not by their own power . . . for which doctrines, when the Chaldeans and other people raised a tumult against him, he thought fit to leave that country . and came and lived in the land of Canaan.[1]

It may be supposed from the foregoing that the Chaldeans had previously worshipped the "gods that came newly up," comets and meteors, the Elohim of Genesis, or Elœim of the Phœnicians, until Ab'Ram taught that the Sun dominated the Universe. So arrived the Saturnian Age, called the Golden Age, and in view of the ceaseless search for gold it was a true appellation, the Age when Minos and Solomon were seeking gold in all parts. It was more scientifically named the Bronze Age, which superseded the earlier Brass era, the Age when Crete, Atlas, Ur, the Phœnicians or Meropes or Pelasgi, and, let me add, Solomon, dominated the world, with the living Hermes the spiritual ruler above all monarchs. It preceded the Flood.

The Flood, or more justly the Great Catastrophe, destroyed the cult of Saturn, who became discredited to many, including the Egyptians, depicted to them as a malignant devil in the shape of an immense celestial serpent with a hundred voices who spat lightning. He is the Old Serpent of *Revelation* who was cast into the bottomless pit of Hades for a thousand years. But superstition dies hard, and those who imagine this event was cast in the latitude of the Middle East may explain how less than a couple of centuries ago in parts of the Scottish Highlands and in Ireland, where Christianity penetrated slowly into the minds of a conservative folk, Beltain fires were lighted to Saturn on May Day on every hill-top and persons "walked through the Fire of Bel."[2] For this ancient survival Highland housewives baked special cakes with small lumps or cones raised on their surface, like unleavened bread.[3] Possibly it was a folk memory of the dreadful occasion when volcanic fires burned furiously in those regions, the original

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[1] Jos., *Antiq. of the Jews*, I, vii, 1.

[2] Whatmore, *Insulæ Britannicæ*, *p.* 43.

[3] Jamieson, *Scottish Dic.*, *p.* 48.

Hades or Underworld of Britain, a memory believed in by many nations, the very region in which traditionally Saturn or Satan was thrown under an island of Britain, according to Plutarch, with rocks and stones hurled upon him, which region, I have strongly suggested in my previous volume, related to the strange little island of Staffa

That the same worship of Saturn or Molech was followed by the Hebrews long before they embraced their monotheistic faith of the god Jehovah, is evidenced by many allusions to the burning of victims in the fires to Baal, a practice which actually continued until the overthrow of Jerusalem by the Chaldeans of Babylon. Nor is this similarity surprising when we grasp the truth that the history of the Bible relates to the ancient inhabitants of the north and to the British people in particular.

Thus we need find no incongruity in due course if it transpires that, not only was the island of Crete, the motherland of men, regionally Ur-of-the-Chaldees, or, that Ur lay in the Uranid territories, but that the patriarch Abraham or Ab'Ram in early days led his followers into the "south" country from this same Crete, or from the adjoining Caledonian lands, and made his way to the south-west of England, to Wessex, and erected his capital city of Hebron where now stands Avebury in Wiltshire, and where he and his successors set up the immense serpentine temple to their god Saturn, presided over by Hermes, the Chaldean Ram or Rama.

Thus may be understood how important is it that the reader should recognise the real situation and prehistoric importance of Crete.

II. The Collapse of the Cretan Empire

The Gnostics of Crete and their later disciples, the Orphics of Samothrace, were part and parcel of the earliest known philosophical and religious hierarchy, presided over by the deity Hermes, who later removed his seat of divinity from Gnossos to Samothrace. The Great Ram or Rama, the Venerable Being, his sway embraced the Chaldeans (or usually Culdees of Britain), who were in fact the Orphics, which ancient sect survived until well into the Christian era and extended into England as far south at least as York. Their sway embraced all Scotland, northern England, and a considerable part of Norway, as far north at least as Trómso.

This important aspect of the past deserves our passing attention. In continuity no religious cult can approach the Chaldeans, who claimed descent from Seth—the original Hermes—and as early as the time of Ab'Ram were the moral and spiritual and political guides of the civilised world. It is true they changed their allegiance more than once, and the persecutions they suffered under the Romans as Druids remain almost a closed book, but they survived until a late day. As early as ecclesiastical history can be traced that ancient city of York had become the head of the Culdee or Colidei or Céli Dé church. Canon Raine states that its archbishops exercised jurisdiction over *all Scotland, including Iona and the Orkney Islands*, and that they performed acts of visitation and consecration throughout north Britain They survived in York and Ripon as late as 1195. Until that date they also claimed ecclesiastical supremacy in Norway as far north as Tromso, says the same authority.[1] Is it a strange coincidence that this territorial supremacy should have included the regions which might be said to have been dominated or ruled by the Chaldeans or Culdees from the earliest times? It is not, when the facts are appreciated.

The Curetes of Crete—who gave us our word "curate" to signify a priest—and who were the teachers of the people, composed epic stories of gods and heroes. Another branch were the Corybantes, the bards and singers of choruses and hymns, and this sect or caste included the Galli, the special priests of the Cretan Mother-goddess Rhea-Cybele, also called Galatea, after whom were named the Galatai, or Gauls, otherwise known later as the Cimmerians or Hyperboreans.

The Romans had a tradition that the Cyclop Polyphemus had three sons by Galatea, named Celtus, Illyrius, and Gallus. The Cretan cult of the "Great Mother," Rhea-Cybele, and later that of Dionysus, assumed wild orgies, especially in Phrygia (originally colonised by Crete), Lydia, and adjoining lands, in connection with certain sacred rites performed amid violent ecstasies, doubtless assisted by strong liquor in the Dionysiac orgies. The Corybantes, with drums, cymbals, horns, and in armour, enthusiastically performed their orgiastic dances in the forests and mountains. The Galli, inspired by fanaticism or example, since they comprised the singing priests, were said to perform a voluntary act of castration in honour of the goddess;

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[1] Canon Jas. Raine, *York, pp.* 162–7. Mr. Lewis Spence, in his *Mysteries of Britain* (*p.* 62), says that they flourished for centuries as Culdees and in England "were the direct descendants of the Druidic caste."

but it may have been not entirely unrelated to the *timbre* of their voices.

Crete's acme of power was reached in the reign of Minos, as was that of the kingdom of Israel under Solomon, both monarchs having many remarkable resemblances. Minos, designated "son of Oceanus" by the poets, was an Eolid according to the historian Ephorus, but his origin remains obscure, concealed in myth. Like Solomon, he became king in his very early youth, was a law-giver, a cruel tyrant, sent his ships on long voyages, was avid for wealth, and introduced strange goddesses into his country for political reasons. Thucydides describes how he established a navy, made himself master of the Hellenic seas, and to ensure trade without piracy expelled the Carians or Careni from the Cyclades Isles. The Carians are an important clue in this investigation.

The Hellenic Sea, upon which they dwelt, was also sometimes termed the Deucalion Sea because here were felt the dire effects of the Deucalion Deluge. We find the old Scots' geographer, Lindsay of Pitscottie, calling the Hebridean Sea, with its isles, the Oceanus Duecallidon, which may present a survival of folklore in respect of those historic waters. The Carians, placed in Asia Minor by our accepted method of geography, are described by Herodotus as subjects of Minos at an early date, and known as Leleges, "dwelling among the Isles," says he, "and never, so far as I have been able to push my inquiries, liable to give tribute to any man." He praises them further in these words, "They served on board the ships of King Minos whenever he required; and thus, as he was a great conqueror and prospered in his wars, the Careni in his day were the most famous by far of all nations of the earth."[1]

For excellent reasons we should take note of this maritime people. They can be traced back to Scotland.

Ptolemy, in his *Geographia*, places the Careni (Καρενοί) or Cerones (Κέρωνες) as dwelling in the north-west of Scotland. The sea-loving Careni or Cerones are placed by him as in the neighbourhood of Acharn, by Cape Wrath (cp. A-charn and Carian) and in the vicinity of Loch Carron, opposite Skye (the Carron being the Acheron of the Underworld as shown in my previous volume), adjacent to the many Hebridean Isles. Sir William Ridgeway claims that Carians and Leleges were the same, and it may be recalled that the steersman or "skipper" of the Argo was Ancæus, chief of the Leleges.

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[1] Her. i, 171.

Carians or Leleges racially they were closely related to the Philistines. Herodotus describes how they mutilated their faces with knives in honour of Osiris, also a Philistine religious custom, and we find in the Scriptures how King David and his successors employed Philistines or Carians or Cretans as their bodyguard. It is generally recognised by Bible authorities that the Leleges were the same as the Philistines, the "remnant of Caphtor," usually interpreted as signifying Crete. If in place of the letter "L" we employ "P"—a legitimate exchange seeing how the later Goidel invaders of Britain, it has been contended, apparently introduced or forced the "P" sound for many words, especially those beginning with "B," "K," or "L"—the name Leleges becomes Peleges, a variation of Peleshtim or Pelishim. We discover the name Peleg in the O.T. a little mysteriously: "Unto Eber were born two sons: the name of the one was Peleg; *for in his days was the earth divided*; and his brother's name was Joktan."[1]

The "earth divided" suggests the Great Catastrophe, and inferentially that Peleg suffered worse than others. Nor is that surprising if his habitat were as indicated, for, according to my interpretation of Homer, the Hellenic Hades lay in these very parts, the Carron River (as stated) having been the Acheron, river of Hell, which would explain the conundrum of the Philistines as being the "remnant of Caphtor," for they were ostensibly a part of the Cretan Empire, and those of them in the south became but a remnant after the Flood disaster We have, in fact, another clue in the River Pyri-Phlegethon, the "flaming Phlegethon," commemorated by Homer in the heart of Hades.[2] It may further be identified with Phlegra, another legendary site of the "battle" between the gods and giants.

The position of the Careni in this Hades region, as denoted by Ptolemy, helps considerably to establish the true situation of Shetland as the original Crete. The isles of the Carians blocked the passage of King Minos' ships on their voyages to distant shores, and he had to subject them, which he did with much wisdom by making them the nucleus of his own mariners or ships' crews. The passage in Genesis which describes Peleg as a "son of Eber" may be further corroborated in the fact that all the islands off western Scotland are named the Hebrides, otherwise Isles of Eber or the *Hebrews*, a name which has resisted all changes from a prehistoric past.

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[1] Gen. x, 25.

[2] *Vide The Riddle of Prehistoric Britain, pp.* 135-44.

But to return to Crete herself.

Homer gives other clues to its situation beside that of Eolus. In one passage he describes Crete in her zenith :

> There is a land amid the sable flood
> Called Crete; fair, fruitful, circled by the sea,
> Num'rous are her inhabitants, a race
> Not to be summ'd, and ninety towns she boasts . . .
> One city in extent the rest exceeds,
> Gnossos; the city in which Minos reign'd,
> Who ever at a nine years close, conferr'd
> With Jove himself . . [1]

In another passage, Odysseus, disguising himself as a stranger to his wife Penelope, describes how, when on his way to Troy, her husband was driven by stress of weather to seek shelter at Gnossos, where he called on King Idomeneus, one of the heroes who fought on the side of Agamemnon against Troy, to whose action was attributed Crete's later disasters. Here is the passage in prose:

> There I saw Odysseus . . . for the might of the wind bare him too to Crete, as he was making for the land of Troy, and had driven him wandering beyond Malaea. So he stayed his ships in Amnisus, whereby is the cave of Ilithya in havens hard to gain and scarce he escaped the tempest. Anon he reached the city and asked for Idomeneus.[2]

Cowper's rendering of the dangerous entrance to Gnossos is perhaps preferable: "The storm his barques bore into the Amnisus, for the cave of Ilithya, a dangerous port and which with difficulty he attained."

I suggest that this city may conjecturally be recognised in Shetland, very near to the present capital Lerwick, where the Sound, though affording a fine anchorage, has a difficult entrance for sailing ships. Odysseus, we are told, anchored in Amnisus off Gnossos, Amnisus being mentioned only by Priscian in relation to the "Pole Islands," also called the Boreades, hence the Northernmost Isles. Priscian also gives them the names of Nesides, or the Ivy Islands, ivy being sacred to the god Dionysus. These isles, he says, were inhabited by the Amnites, whose women performed Bacchic or Dionysiac rites and were crowned with ivy berries and leaves.[3]

[1] *Odyssey*, xix, 216–25 (Cowper).

[2] *Op cit.*, xix, 185–190.

[3] Priscian, *Periegesis*, 584–6.

Rufus Avienus, who possessed as well a remarkable knowledge of the British shores and probably the Norwegian Sea as well, may allude to the same region when he mentions two isles of the Britons in which the women danced in celebration of Bacchic orgies, when secret rites were carried on far into the night, the air rang with shouts, and the worshippers carried their fanaticism to greater excesses than even the Thracians.[1] The more north we explore the greater the addiction to the Dionysiac cult in the past.

To return to Amnisus and the Amnites, opposite Lerwick and Bressay Sound is Bressay Island, approachable from the south through a rock-bound and dangerous piece of water, which narrows until it is reduced to half a mile in width opposite Lerwick Harbour. It faces Bressay Island, six miles long by three in breadth, having many high caves, that best known being the Cave of the Bard, and the Orkneyman's Cave, a vast cavern roofed with stalactites and paved with the restless sea. It is a famous landmark to mariners, towering 264 feet on the most southerly point of the island.

It can answer to the Cave of Ilithya, the name of the Hyperborean Artemis in her character as patroness of women in childbirth. Other names hereabouts are curious. Bressay itself is said to be a corruption of Bardsey, the Isle of the Bards, or Boreades, and is also known as the Giant's Isle. Mr. Whatmore contends that Bard was a rendering of Boread or "Pole Man," and we know from Diodorus that the Boreades, who were bards, had charge of the round temple of Apollo on the Hyperborean Island in the north, where they sang hymns to the god from the Equinox to the coming of the Pleiades. The island lay opposite to the Celts.[2] This may be a reference to the Stones of Stennis in Orkney. In the Norse tongue the word "bardi" signifies a giant, and on Bressay this interpretation is perhaps supported by the name of "Giant's Leg" given to the extremity of the Bard to the outward bastion of beetling cliffs.

Another odd name occurs in this area. Separated only by a narrow chasm from Bressay Island stands the Isle of Noss, which rises to an inclined plane on its southern side where it presents a precipitous cliff rising to 600 feet at the Noup, the face of the cliff broken up by a remarkable labyrinth of lofty caverns, honeycombed with sea-corridors into whose depths few care to venture

[1] Avienus, *Orbis Terræ*, 751–7.
[2] Diodorus, *Hist.*, iii, 13.

far. Such a web of sea-arcades needs little fancy in order to picture it as a marine temple devoted to the Cretan deity Poseidon.

I beg to draw attention to this name NOSS, in conjunction with the Boreades and Bards, and the likely identification of Bressay Sound with the Amnisus in close proximity to Gnossos (or Knossos), according to Homer. This word NOSS may be related to the veiled and mysterious prehistoric city of whose details we know so little except that it possessed a famous temple to Poseidon and the Labyrinth where the man-eating Minotaur was rampant.

Yet we may gather from Homer that at the time of the Trojan War the streets were filled with men of diverse speech creating a confusion of tongues: "Achæans some," he says, "and some indigenous; Cydonians, plume-waving Dorians, and the divine Pelasgi." Note that adjective "divine" of the Pelasgi! Here we may be sure arose the first most ancient priestly sect known as Gnostics, the sons of Seth, astronomers, philosophers, and scientists, the men of "divine knowledge." Their name was derived from the root γνοηο, signifying *know*, *perceive*, *understand;* cognate with γνομον, *divine knowledge* or *wisdom*, hence Gnostics, those who professed and taught knowledge, but implying *divine* knowledge. It was the probable explanation of the name of the city of No-Ammon, the word NO (γνο) in more derivative form signifying the city of the Divine-in-Knowledge Ammon, otherwise Hermes, his sacred city. It is thus at least possible that the name NOSS preserves for posterity in that extraordinary method of persistence which so many place-names possess, the site of the ancient Cretan capital, Gnoss-(os), and that here stood the famous Mount Ida, the sacred and venerable city of Asgard of the followers of Odin, the ward or city of the gods, which the *Voluspa* describes as where—

> The Asar met—Raised on Idavlöl,
> Altars and high temples . . .
> They played chess on the grassplot;
> Lacked nothing of gold. . .[1]

The *Later Edda* says that the sons of Bor raised altars and temples on the Idavöll, and there the rulers met. It was no lofty mountain. "Bor" is the root of Boread and Boreades, the North, and it may be also of "Ur," for it is also rendered "Bör" (*i.e.*, Bur). In fact I have suspected for years that the Cretan Gnossos was Ur-of-the-Chaldees.

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[1] The reference to Idavöll here may be to Mt. Ida in Troy, named after the Cretan Ida, Troy the daughter of Gnossos, as Babylon was that of Ur.

The isle of Noss may have played its part in the long ago with its vast caverns which recall the Labyrinth haunted by the Minotaur, for whom, according to mythology, Pasiphae, wife of Minos, conceived a violent passion, whereby that monarch ordered Daedalus to build the labyrinthine caves into which the victims of the sacrifice were hurled to indulge the appetite of the monster. It makes no difference to the toll of tragedy enacted through the ages in the guise of religion, if, in fact, the Minotaur were only a brass idol of a man with a bull's head, to whom human beings were sacrificed, or if Pasiphae's "passion" meant no more than that she was a pious woman according to her lights. But we may believe the Labyrinth itself existed.

Imagine, then, that here, in this now remote Isle of Noss, human life was sacrificed to Poseidon and the labyrinthine caves were utilised for that purpose. The high light on this procedure is that Minos imposed on the defeated city of Athens as tribute the sending of her most noble and beautiful youths and maidens who were offered to the Minotaur for his delectation. Poseidon was above all else a maritime deity, but one who sent earthquakes and who had to be propitiated. In the case of the Labyrinth, set by the sea-shore, it is a likely inference that the impenetrable caverns of Noss may have been utilised to sacrifice the victims to the god. It is not difficult to conjecture the fate of those noble Athenian youths and maidens, who, after sailing to Gnossos, were thrust into one or other of the entrances to the caves from above, and left in utter darkness until they expired of hunger, thirst, exposure, or terror, clutched finally in the embrace of the waves whose merciful release was kindlier than the human tyrants who exercise such cruelty. They may have been fettered and thrown down the steep, slimy, and pitch-dark maze of arcades into an eerie silence broken only by the lapping of the hungry waves below. To escape such a death did Ariadne traditionally give Theseus a cord to spin out and thus enabled him to retrace the pathway.

Homer made Minos a son of Zeus by Europé, daughter of Phœnix, King of Tyre, which goddess was unceremoniously whisked away by Poseidon, who emerged from the sea in the form of a bull when she was picking flowers on the sea-shore at Sidon, attended by her seven maidens, and carried her on his back to Crete. Europé has been compared with the Cretan goddess Britomartis or Dictynna, as well as to Artemis. Dictynna, an epithet of Artemis, was related to *diktyon*, a fishing net, as she was especially the protectress of fishermen. Dicté was the name of a height in Crete where Apollo and Artemis, his twin sister, were brought up, although born at Delos, which famous small island I have claimed in my earlier volume was the present Iona. They were both notably gods of Hyperborea, and their close relationship to Crete points to the identity of the Hyperborean island "beyond the North Wind."

Crete developed her own mines, but in using the name of Crete it should be recognised that her territories undoubtedly incorporated much on the mainland. We hear of the Dactyli, who laboured on Mount Ida, where it was claimed they first discovered the uses of copper and iron, as also rhythm and music, presumably the rhythmic music of the smith's hammer as he struck the metal on the anvil.

In Rhodes, an island governed by Crete, were the Telchines, workers in brass and iron, who were credited with founding the sickle of Cronus-Saturn and the trident of Poseidon. Minos himself was a patron of science as witness his employment of Daedalus, who fled to him for protection from Athens, although later, owing to his tyranny, Daedalus, with his son Icarus, escaped from him by flying in the air, he having invented the means of flight. Apocryphal as such a tradition may seem there was no reason to prevent Daedalus from having invented some air-flight contrivance perhaps on the principle of the glider. Traditionally it was deposited by Daedalus in a temple dedicated to this famous pioneer of flight on the island of Eubœa, where he alighted, although Icarus fell into the sea and was drowned. Such a possibility can be conceived by the present generation, for we are now air-conscious and, in fact, much evidence exists to prove that the ancients at the time of the Flood had mastered the secret of flight in Hyperborea.

Minos was stated by Herodotus to have lived three generations antecedent to the war with Troy, but I consider in the revision of ancient chronology that his period was some three centuries before the Flood. Homer makes Deucalion a "son" of Minos, a generalisation relating to origin often, but at least as after Minos, and it also links perhaps Noah and Deucalion, for Noah was the son of Seth or Sheth, or Shetland, as on the above showing was Deucalion.[1] Minos, become after death a judge or ruler of the Underworld of Orcus, is said by Herodotus to have been extremely angry when Crete took up arms on behalf of Agamemnon against Troy, a credible attitude since Troy was a daughter of Crete, founded by Teucer and his son Tros, and that the Cretans, though Pelasgic, were not of the race of the Argives of Agamemnon or of the Achæans of Achilles.

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[1] Deucalion or Noah, variations of the same personage. *Vide The Riddle of Prehistoric Britain, pp.* 36, 84, 89 *et seq.*

The day dawned when Crete suffered eclipse. Something dramatic took place. Ill-fortune dogged her footsteps from the day when Minos wantonly attacked Sicania. Herodotus says that she lost a great many of her sons as the result of Minos' invasion of that island, and in a subsequent war with the same people, the survivors never returned to their homes, but settled in Iapygia.

"The Præsians say," recounts Herodotus, that after Minos' death, "men of various nations now flocked to Crete which was stripped of its inhabitants, but none came in such numbers as the Hellenes,"[1] and there is reason to think that by Hellenes he referred mainly to Dorians. But this invasion of a country which had lost its proud position suggests a considerable upheaval politically or otherwise. Again, after the Trojan War, more disaster befell her and she was a "second time stripped of her inhabitants, a remnant only being left." It is somewhat strange that these vicissitudes seem to fit in with the events relating to the Israelites as told in the Scriptures, for they were overrun after the death of Solomon, when there was a violent split between the tribes, and later when Shalmaneser stripped her of her inhabitants and left only a mere remnant behind. There is a much closer relationship between biblical and classic events than historians appreciate.

Not very much later, after the Trojan War, generally placed as at *circa* 1184 B.C., but probably—for reasons to be explained subsequently—some 150 years earlier, Virgil, who derived his information from sources we cannot now ascertain, paints a vivid picture of Crete's collapse. He describes in the Æneid how Æneas sailed from Troy after its fall to Hellas or Greece, but that a south-west wind blew the Trojans from the Cyclades to Crete, the isle described as the "ancient seat of the Curetes," where plague and pestilence were now rife, and trees and corn had been destroyed by the star Sirius. Zeus had forbidden the Trojan refugees to land on Crete's shores, but they heard that its King Idomeneus had been deposed and banished, the land was deserted, and the palaces and houses of Gnossos had been forsaken. Something phenomenal must have taken place to account for this serious state of affairs, and it may have been related to the untoward meteorological events after the sack of Troy, when Nemesis seems to have descended on the Argive heroes. We learn of terrible earthquakes and tempests, of mountainous seas, of ships being wrecked or driven headlong by storms to distant shores from whence the heroes never returned, so that nearly all the leaders, except Agamemnon, who was murdered by his wife's paramour, and Menelaus, who sought refuge in Egypt, either died or were dispersed.

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[1] Her. vii, 171.

While great poets of classic times, whose task it was to depict the epic stories of the heroes, poets like Æschylus, Pindar, Euripides, and Virgil himself spun verses on their great deeds, the sombre fact remains that after the destruction of Troy there was an entire change in the populations and a wide exodus. We can only conjecture what lay behind this remarkable situation.

The Orphic *Argonautika* offers us a certain solution. Therein the island of Crete is referred to as Lyctonia, after Lyctus, the later capital mentioned by Homer.[1] The *Argonautika* speaks of the "ancient Lyctonia," as divided or split into separate islands, and relates how Poseidon, in anger with Father Cronus, struck Lyctonia with his golden trident, from which we may deduce that earthquakes smote the ancient island and broke it into many smaller particles, as in the case of Shetland. In more prosaic terms, Josephus describes the fate of the Sethites: "God turned the dry land into sea, and thus were all these men destroyed." Its fate recalls the words of the Scandinavian *Voluspa* of such an event,

Surtur from the south wends
  With seething fire,
The falchion of the Mighty One.
  A sunlight flameth,
Mountains together dash,
  Giants headlong rush,
Men tread the paths to Hell,
And Heaven is rent in twain.

Herein there lies a possible explanation of the deserted countryside, cities, towns, palaces, and houses swept away, or left in utter ruin, their inhabitants either dead or led away previously by their wise men to other climes before the final crisis. It is recorded that the astronomers were advised beforehand—like Noah or Deucalion—of impending disaster, which is largely the theme of the Book of Enoch concerned with the subject of the Flood and those who lived at the time.

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[1] *Iliad*, ii, 751.

It is not invidious to mention in this connection the Aztec or Toltec legends of Mexico, whence they migrated from the east. One of these traditions describes in dramatic language the last days of a great city named Tollan, or Tula, or Tulan—a name very near to Thule, the early name given to Shetland as *ultima terra*—a city also described as "The City of Seven Caves," well able to apply to the caverns of Bressay and Noss, where they taught that civilisation first began. It is described as a very great city with streets, palaces, and ruled by a god-king. Its last days speak of a bloody war, of revolution, volcanic eruptions, extraordinary meteorological phenomena, pestilence, starvation, the desperation of the populace, leading finally to wholesale flight and then the catastrophe. When visited later by the people called Chichimecs, under their chief, named Xolotl, they found the capital abandoned, its fortress, temples and palaces in ruins, and the streets overgrown with vegetation.[1] Is it a Mexican memory of the last days of Crete, or Atlantis?

And while we are concerned with this aspect of the past, are we wise to ignore the contentions of Tacitus, in his history of the Jews, when he states that Crete was their motherland? In view of the very close relationship between Crete and the Chaldees, and the city of Ur, from whence Ab'Ram led his followers to the south, such a claim has at least a right to our consideration, for Chaldæa was the mother of the Israelite tribes or of most of them. In matters such as this we should show respect to the character of our authority. Tacitus was one of the greatest of Roman historians, honoured by the Emperors Vespasian, Titus, and Domitian, the son-in-law of Agricola, and the friend of Pliny the Younger. Moral dignity, consciousness of truth and integrity stamp all his works, in addition to which he had a considerable knowledge of the northern countries, including Britain. We have therefore no justification for ignoring his views because his history of the Jews—or those among whom some became known as Jews later—does not happen to agree with the conventional acceptance of their history and settlements. Tacitus would have been more accurate perhaps had he described them as Hebrews, or, as known in British prehistory, Iberes or Iberi, which is only a variation of the same name.

Tacitus declares that traditionally the Jews ran away from the island of Crete and settled themselves on the coast of Libya "at the time when Saturn was driven out of his kingdom by the power of Jupiter." What he evidently signified was that these people fled at the time of the Great Catastrophe or Flood, which, as I have sought to prove in my previous work, was *c.* 1330–1322 B.C., no fabulous date at all, but based on astronomy. Tacitus is disposed to trace their name of Judæi from Mount Ida, in Crete, whose neighbouring inhabitants he says were called Idæi. If this were the case, the Judæans could claim most illustrious descent. Their origin Tacitus explains in this manner·

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[1] Bancroft, *Native Races of the Pacific*, v, 262–93.

> Some say they were a people that were very numerous in Egypt under the reign of Isis; and that the Egyptians got free from that burden by sending them into the adjacent countries under their captains Hierosolymus and Judas. The greatest part say that they were those Ethiopians whom fear and hatred obliged to change their habitations in the reign of King Cepheus. There are those who report that they were Assyrians, who, wanting lands, got together, and obtained part of Egypt and soon afterwards settled themselves in cities of their own in the land of the Hebrews and the parts of Syria that lay nearest to them. Others pretend their origin to be more eminent, and that the Solymi, a people celebrated in Homer's poems, were the founders of this nation and gave their own name Hierosolyma to the city which they built there.[1]

Although there are some garbled statements in the foregoing, on the whole Tacitus does not appear to be very wide of the truth. It is largely a question of ancient geography. The Ethiopians, for example, were the same as the Pelasgi, and they were Phœnicians or Israelites, whichever word be preferred. In another chapter Tacitus correctly says that the "Idæi"—meaning Ab'Ram from Mount Ida or Ur—gave them their god Saturn and caused them to change their abode. There was undoubtedly a very ancient relationship between the island of Crete, the Chaldeans, and the Israelites, as also with King Solomon, who so closely compares in outstanding characteristics with King Minos.

The subjects of Minos were even called "Solymi." Sarpedon, a relation of Minos, driven from his kingdom by that tyrant, sailed with his followers to Lycia, and his following were designated Solymi, speaking the Phœnician tongue. It gives point to Tacitus' assertion that the Solymi were the founders of the Jews—or, more properly, of the Judeans. There was certainly much closer contact between Hiram of Tyre and Solomon than accords with even friendly relations between monarchs, for Hiram furnished Solomon with all the gold he needed and sent him six score talents of gold, an enormous sum for those times.[1]

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[1] Tac., *Hist. Jud.*, v, 2.

There was the strange usurpation of the throne by the boy Solomon, covertly supported by Hiram, the head—or Hierarchical Head—of a state of great antiquity, power and wealth, the city "which dispensed crowns," says Isaiah, whereas the kingdom of Israel created really by David, after he and his tribes had been driven away from Canaan by the Philistines, and compelled by defeat to find a new home elsewhere, had succeeded in capturing the city of Jebus, re-named it Jerusalem, where he established a new state, without a background, impoverished, and small in numbers, but which was assisted from the first by lavish gifts from Hiram of Tyre, who emerged as patron and supporter of David and Solomon.

The renowned Solomon's career, so far as the Bible is concerned, gives an elusive account, in which little of his activities is related except for a few isolated outstanding events, so that how much time he spent actually in Jerusalem in view of the wideness of his empire and his extensive interests, especially in the vicinity of Egypt and Tarshish, to say nothing of his intimate relations with Hiram—the High Ram or Rama—is purely illusory. This intimacy between the two rulers is most peculiar.

It may be stressed that the Cretan empire in its heyday stretched far beyond the bounds of the island itself. This is shown in the sway of the Curetes who ruled in the districts called Eolis (Æolis) and Curetis, later incorporated in Caledon (or Calydon) and Etolia (or Ætolia), where among other traditional events took place the classic hunt of the Calydonian Boar. Crete's high civilisation is proved by the fact that her laws and political system were accepted as the pattern for such advanced ancient states as Athens and Sparta. Cities were ruled by Cosmoi or Mayors, or Provosts, who held office for one year, and they were elected by magistrates formed of past Cosmoi, thus forming the Senate or Elders, or, in modern parlance, Aldermen (or Elder Men).

In every town of size there was the Prytaneum, the city hall, centre of civic life, where burned at all times the sacred flame of Hestia, goddess of the domestic hearth or home, daughter of Cronus-Saturn and Rhea. In the Prytaneum were entertained distinguished visitors from other states such as foreign embassies or citizens who had rendered outstanding service to the state, others to whom were accorded the freedom of the city—no empty honour in those days—or those who were fêted before setting out to form a new colony in some distant region. Civic hospitality took the form of public banquets at which the guests were honoured.[1]

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[1] I Kings ix, 11, 14.

Where did Britain obtain her almost exact counterpart of this admirable system other than that as handed down by her Pelasgic ancestors? It is true that municipal institutions were not discernible in England until the time of the Danish invasions of the ninth and tenth centuries, but the Roman conquest and subsequently the disordered state of the country and much internecine strife did not lend themselves to peaceful civic institutions, since rulership was that of the sword. Probably these customs went underground or lay fallow, but it is a strange coincidence to those who may not accept these contentions that practically all the names used in regard to civic government bear a root relationship to the name of Britain in its Welsh rendering, viz. *Prytan* or *Pretan* like the *Prytaneum* already referred to. Magistrates were called *Prytaneis*, or, in Rhodes, *Prytanes*. The President of the Council in Athens was *Prytanis*, and every high executive post *Prytaneia*. Aristotle called the British Isles the *nesoi Pretannikai*.

Cretan civilisation, the further back we seek, is redolent of the Homeric age where warfare and chivalry went hand in hand. The chiefs occupied their time apart from warfare in hunting, swordsmanship, wrestling and boxing. They were addicted to athletic games, playing at ball, chariot racing, and all outdoor exercises in which merit prevailed. Everything was, however, based on warfare, and like the later Dorian Spartans, who owed much to Crete, the main aim was to instruct the youth as well as the citizens of more mature years, to devote themselves to the needs of the state before all else.

Monastic settlements existed from the most early ages, instituted by the Gnostics and later Orphics, or, as they might be termed, the Chaldees. In conjunction with these were *syssitia*, or public tables, where all persons were free to dine in common, a custom said to have been originated by Minos himself, recalling what Herodotus says about the Meropes, where persons were able to enjoy free meals at the Table of the Sun.[2] Open hospitality also prevailed with the chieftains, where bards were made welcome, and after being entertained in the banqueting hall, were invited to amuse or instruct those present with songs, epics or tales, mainly devoted to the actions of the gods or the deeds of the heroes. Cretan institutions were greatly extolled by writers of antiquity, although Aristotle accorded them qualified praise.[1]

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[1] Seyffert, *Dictionary of Classical Antiquities, p.* 526

[2] It would seem that a like practice was observed by Solomon. *Vide* I Kings iv, 22–23, also viii, 65.

Such then was prehistoric Crete, her people the "divine Pelasgi" of Homer, the only race perhaps justly entitled to answer to the "men of old, men of renown," who were destroyed according to precept because they fell away from their former high estate, or, like the Atlanteans, described by Plato as the original race of the highest character and qualities who fell from grace for the like reasons and were similarly afflicted by the gods. The logical explanation of their crowning sin, as I suggest, was that the ruling peoples at the end of the Bronze, or in the Early Iron Age, had employed the science of the "black art," otherwise known as "magic," signifying the development and extended use of explosive weapons, including guns and gunpowder, the "forbidden fruit" of the Garden of Eden. The outcome of it was the cruel and prolonged war of conquest in the fourteenth year of which both allies and foes were destroyed in large part in the ensuing Great Catastrophe.

The idea behind the belief of the cause of that disaster may have been that the secrets of nature are gradually probed by humanity through the various ages until each has travelled its allotted span, evolving new inventions and discoveries, especially in scientific evolution, until, having attained its zenith, a new world catastrophe strikes civilisation a blow of the first magnitude, and its survivors painfully climb the paths anew. Plato hints at this in the *Critias*. Our own age, with the discovery of the atom bomb, and other scientific and devilish devices, may be nearing its allotted end.

Applying the lessons of Crete specifically to the British Isles, it appears that her earliest peoples, Pelasgi, Eolids, Uranids, Hellenes, and Iberes can all be retraced to their first habitats. The Hellenes, as I detailed in my former work, dwelt mainly in western Scotland and the Hebrides, and were closely related to those earliest Egyptians, who stretched southwards and westwards to Somerset and also had close contact with northern Ireland. In the western Highlands the Pelasgi nevertheless occupied a goodly part of Argyllshire with their colonies, such as the

[1] Aristotle, *Polit.*, ii, 10.

Magnetes and Pheres, and the Athenians, it is known, were partly of Pelasgian descent.

Yet, just as Scotland is racially divided lengthways by the eastern Caledonians or Picts, and later Scots, and the western by the Celts or Iberes, so in prehistoric days the same racial division applied. The true Pelasgic or Cretan lands included Sutherland, Ross and Cromarty, Inverness, and all territories east of the Grampians and Bredalbane ranges to the Firth of Forth. In this eastern division Hellenic (extra-Peloponnesian) states existed, such as Calydon (or Kalydon), but they were originally Pelasgian, and whilst the glamour of past civilisation radiates from the Ionians (who seem to have been racially Iberes), and especially from the Athenian world, the solid political and commercial hegemony lay in those eastern territories which included Macedonia and part of Thrace, from whom the Caledonians, such as the Cassi, or Khatti clan, are descended, but whose past history is obscure as yet. Eventually it will emerge that they were the original Chaldeans and Cimmerians.

In short, until the Flood epoch, Crete was the pivot of world affairs, and the Shetland and Orkney Isles were its heart, straddling Scandinavia and Britain. Only by a recognition of this geography, supported by pre-history, topography, and folklore, I suggest, can we retrace the past eras with any accuracy.

Such a contention as I put forward is confronted with many years' study of the antiquities of Crete in the Mediterranean by the late Sir Arthur Evans, which island, called Crete or Candia, he asserted was the great motherland of antiquity, and proffered evidence in support of a claim which to the general reader was merely a restatement of a dogma. Yet all the facts oppose his theories. Although he dissected such antiquities as he could discover and published many learned tomes on the subject, they weigh up to nothing concrete at all. Like so much else in classic and Bible archæology and legendary relics, etc., his finds have been distorted to fit in with preconceived theories. Believing without any inquiry as to whether the Mediterranean Candia of to-day was the real motherland Crete, he assumed it without question, and accordingly exploited his ideas.

In his principal work, *The Palace of Minos*, he says, "For the first time there has come into view a primitive European civilisation, the earliest phase of which goes back far beyond the First Dynasty of Egypt." For all that, he cannot produce one relic which dates back earlier than merely the Neolithic Age! The topography of Candia alone should have made him hesitate. It is entirely extremely mountainous and, except on the flanks of four ranges, rocky and unfertile, with few productive tracts and without any minerals. Mount Psiloriti (7,670 feet) is identified as the ancient Mount Ida, whose highest peaks are always snow-covered, and yet the traditional Mount Ida was not a high mountain.

The Dactyli in far ancient days were said to have mined copper and iron at Mount Ida, but not a sign of such ores has been discovered in Candia, although at its eastern extremity, at Chrysocamino, copper ore was smelted in a cave as shown by the presence of scoriæ, cinders, and fragments of crucibles, but the smelting of copper in a cave does not justify a claim that copper was mined there, as another writer, Dr. Angelo Mosso, has contended.[1] Indeed, the strata of calcareous dolomitic breccia refutes any such claim, and smelting is no more a proof of the existence of copper than in the neighbouring islands of Gozzo and Sphakia, where traces of smelting exist. As Candia, unlike Shetland, has never been torn apart, battered down and partly submerged by celestial action, the absence of either copper or iron offers at least a negative proof to Evans' claims.

When we come to its antiquities, nothing, I repeat, earlier than the Neolithic period can be discovered despite immense excavations at great expense. Neolithic remains are numerous for what they are worth, including objects from caves, rock-shelters, isolated buildings and settlements, including stone axes and obsidian knives, as well as pottery. There is nothing of the Palæolithic or Old Stone Age at all, quite incredible were it the island where mankind had traditionally first evolved civilisation, nor is there a trace of megalithic monuments so frequent in the British Isles as well as many examples of the Palæolithic and Neolithic Ages, and as are also found in the Shetland-Orkney group. Sir Arthur Evans and his disciples have remained discreet on this great obstruction to their claims because they are not in a position to explain it. It makes his boast of a prior phase of civilisation earlier than the First Egyptian Dynasty become merely ludicrous.

Candia possesses several examples of prepared copper, particularly at Haghia Triada, near Phaestus, including nineteen large ingots, also double-headed axes, a design found on several walls,

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[1] Angelo Mosso, *Dawn of Mediterranean Civilisation, p.* 292.

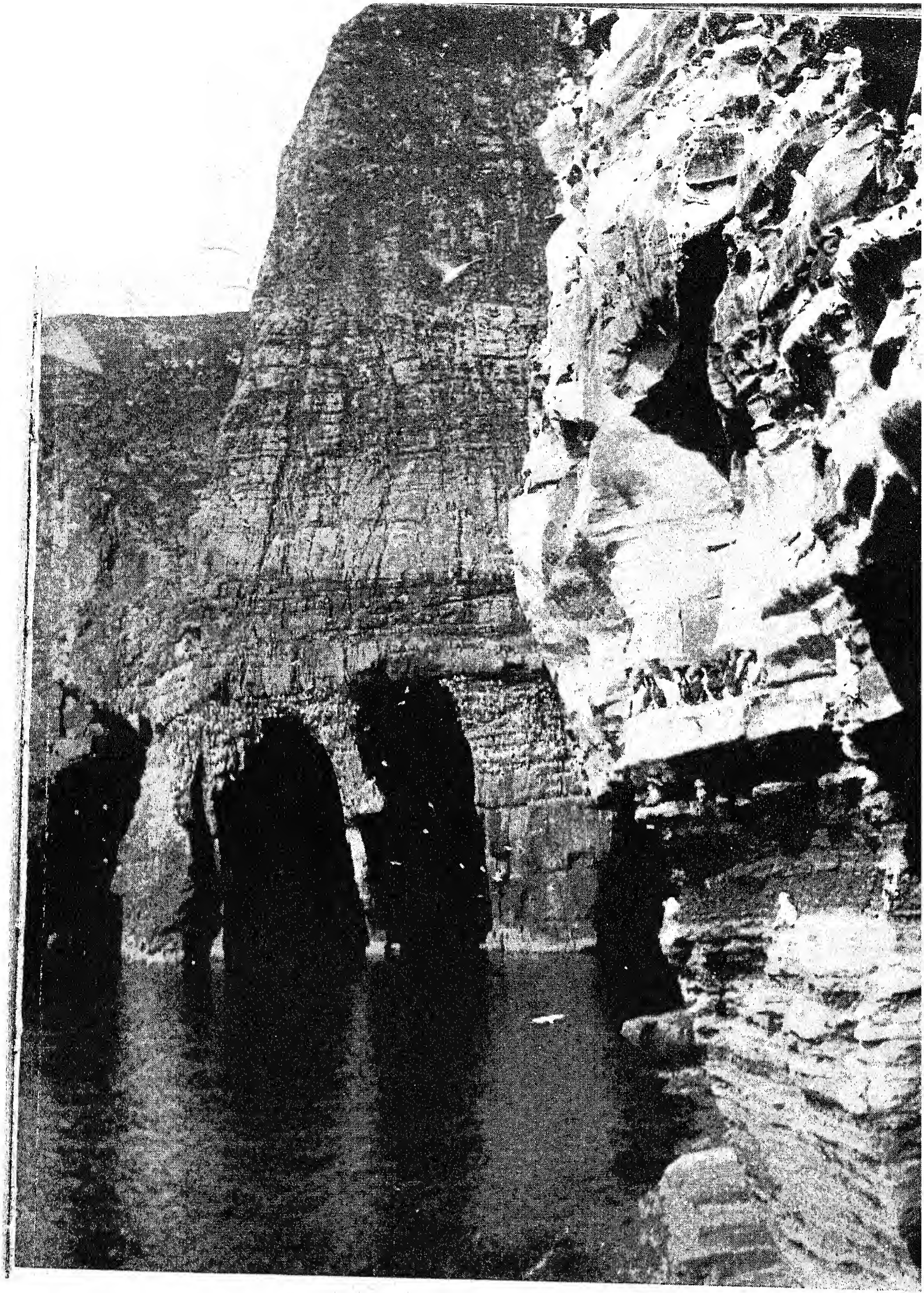

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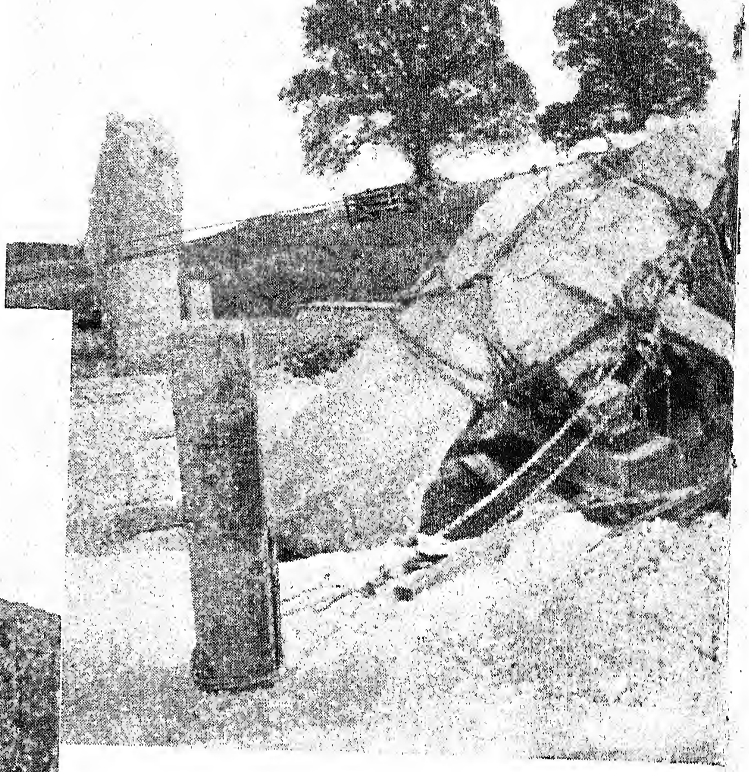
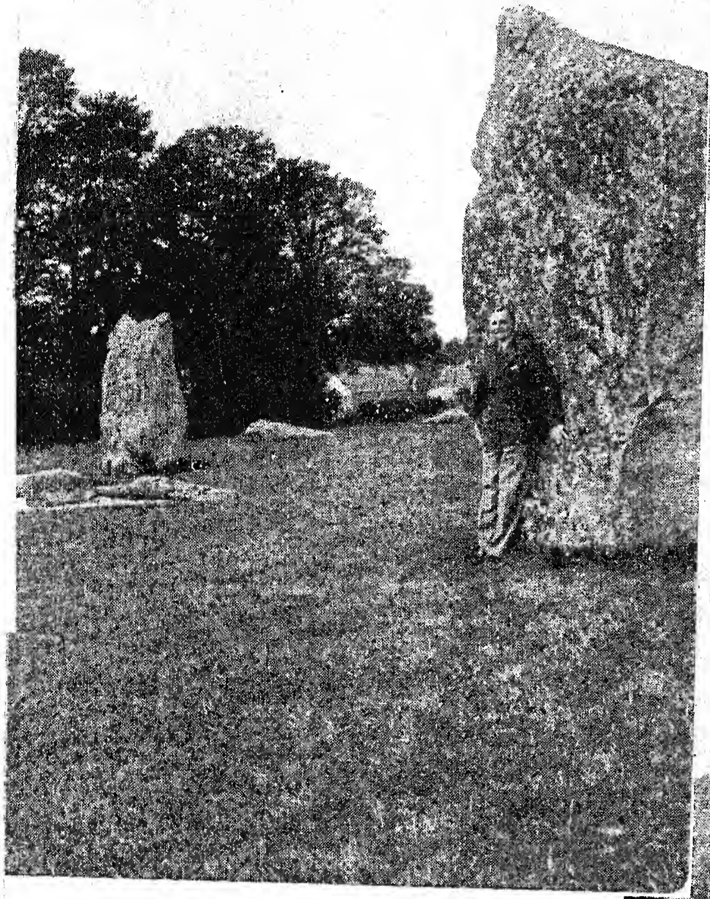
PLATE I. A LABYRINTH OF LOFTY CAVERNS ON THE ISLE OF NOSS, SHETLAND
Was it the origin of the myth of the Cretan Minotaur? (*See pp.* 36, 38)

PLATE II. THE AGE-OLD STONES OF AVEBURY

The author seeks to prove that Avebury Circle was the Biblical Mizpah, "a heap of Stones," and was also the Cadmeian Thebes, or Abaris. (*See pp.* 58-61)

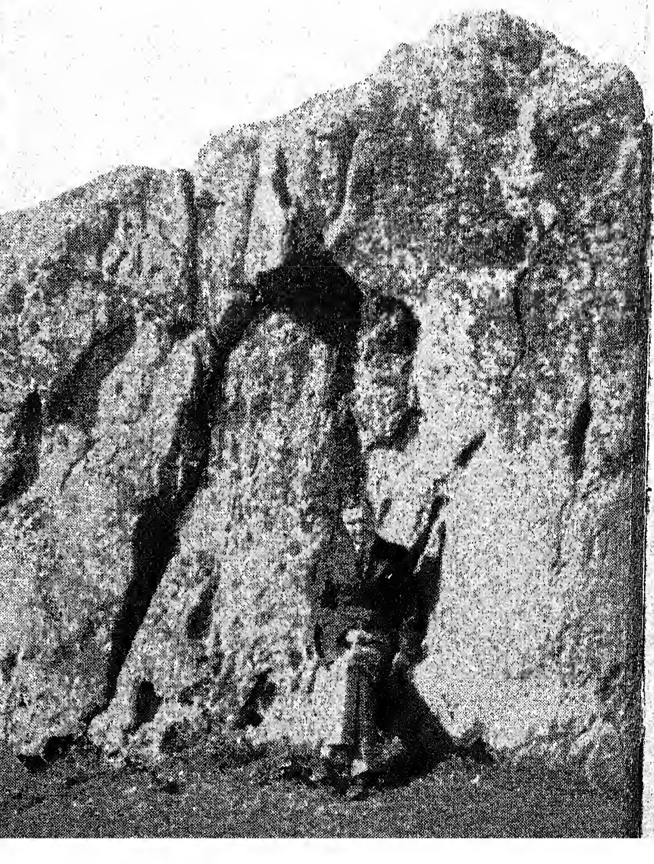


Fallen monoliths being restored to their positions by the Morven Institute, directed by Mr. Keiller



One of the great stones of the Early Bronze Age. Such sacred stones must not be touched by stone-masons

(*Right*) A huge monolith weighing over 70 tons. The author is seated below it



an emblem by no means limited to the present Crete but present in many prehistoric cave engravings in the British Isles and Scandinavia. It seems to be related to the double or two-headed hammer or mallet of Thor, a symbol of Odin and his cult, which is said by Count D'Alviella to have been a variation of the thunderbolt of Zeus.[1] That connects the emblem with the north, if at all, and is not aboriginal. Bronze was also found in Candia, including knives, daggers and double-headed axes, probably votive designs, and one from Haghia contains eighteen per cent of tin, which ore came from Britain. So Candia, proclaimed the original Crete, motherland of men, can only reveal active occupation from the Neolithic to the Bronze Age! There is not a trace of the Iron Age.

Evans claimed to have discovered the palace of Minos at his alleged city of Gnossos, and also the Labyrinth. Archæological examination of the palace revealed it rather as a temple than as a residence. The west wing, Evans admits, was a sanctuary with frequent repetition of the double-axe and a number of small shrines of pillared crypts designed for ritual use, having corresponding halls above.[2] The "Throne Room" had an elaborately carved seat in the centre, with stone benches around it, while white griffins guarded an entrance to an inner shrine, also for religious purposes, says Evans.[3] The sole clue to its builders is supplied by the symbol of the griffins guarding the entrance to the inner shrine. The griffin was an emblem of the Hyperborean Apollo.[4] If any inference may be drawn from it the builders of the palace were the Hyperboreans either from Britain or Scandinavia, and in the latter country helmets bearing the griffin crest have been found in barrows.[5] So, whether it be the double-axe or the griffin, the indications point to the probable occupation of Candia by a northern people possibly the Pelasgi or Phœnicians This in no way supports the claims made by Sir Arthur Evans

His alleged "Labyrinth" transpired to be no more than a disused subterranean quarry. So futile is this site to explain away the age-old traditions of its size and complication that Evans evidently decided instead to discredit the legend of Theseus and Ariadne and the Minotaur. Having discovered in the palace bull-catching scenes in relief on its gates and fresco panels of a bullring in which youths and girls are taking part, he contended that the Labyrinth tradition was an exaggerated fable. He attributed the story to "Athenian chauvinism," and concluded—or advanced the view—that the pleasant and friendly bull-catching by boys and girls went "far to explain the myth." In other words, he dismissed it because his "Labyrinth" was as far apart from the legend as were the youths playing with an affable bull, as depicted on frescoes, from those unhappy victims of the Minotaur who were sacrificed!

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[1] D'Alviella, *Migration of Symbols*, *p* 98.

[2] Mosso, *op. cit.*, *p.* 318.

[3] Evans, *Palace of Minos*, i, *p.* 4.

[4] Seyffert, *Dic. of Class Antiq.*, *p* 581.

[5] P. du Chaillu, *The Viking Age*, i, *p.* 210.

But Sir Arthur Evans thereby dismissed with contumely such a galaxy of famous names of the past who recounted the Theseus and Minotaur legend as included Plato, Xenophon, Apollodorus, Hellanicus, Sappho, Bacchylides, Euripides, and Homer in the *Odyssey*. We have greater support than even such a galaxy of classic writers, in one historical fact. The feat of Theseus, who destroyed the Minotaur and caused thereby abandonment of the Athenian victims in the future, was celebrated annually by the ceremony of despatching his ancient, much-be-timbered old ship to Delos to take part in the solemn thanksgiving, and during its absence from the Piræus on this mission it was unlawful to put any person to death under sentence, and this is especially memorable because the death of Socrates was thereby delayed for thirty days.[1]

Therefore, we possess historical warranty for the reality of the event, even it seems to the ship which originally brought back Theseus, and so when Sir Arthur Evans dismisses the whole subject as "Athenian chauvinism," and talks of a myth, he invites scepticism as to the value of his other claims. It would be surprising that serious attention were paid to such efforts except that most persons who give the subject any thought merely hold a conventional acceptance that the so-called Crete must have been the Crete of Minos, although, as all tradition and evidence indicates, the original island was situated in Oceanus, namely, the Atlantic, and nowhere near the Mediterranean.

As it is not my purpose to use more space than essential to refute false ideas, all I need add is that there is nothing of any antiquarian value in Candia which supports in one iota the claim that it was the motherland of the Pelasgi people, the pioneers of the civilisation which has come down to us. Even the pottery of Candia shows no indigenous origin and resembles that of Mycene. The fact that it can reveal no civilisation before the Neolithic Age seems to show conclusively that it should be dismissed from

[1] Plato, *Phædon*, 2, 3.

our minds as having had any part or parcel in the claims made for it.

* * * * *

In my former volume a good deal of space was accorded to denote the original Thessaly, scene of the Deucalion Flood, as actually including the Inverlochy region of the present Caledonian Canal, with the River Spean answering to the Thessalian Peneus, and instancing the elevated beaches on the adjoining mountains as the residue of that tremendous deluge. In Greek geography beyond Thessaly lay Calydon and Pleuron, highly mountainous and very inaccessible country, which originally went by the name of Eolis.[1] It was ruled in prehistoric times by the Curetes of Crete and was sometimes called Curetis, these names suggesting its relationship to Crete, the *Metris* or Motherland. It was the "rocky Calydon" of the poets, and was the scene of the epic Hunt of the Calydonian Boar.

I venture to recall this epic briefly as it surely belongs to Scotland and not to our friends in the Mediterranean Greece at all. The heroes concerned in it included Boreas, King of Thrace, Œneus, King of Calydon, whose lands were ravaged by the monster because he was unwise enough to omit the northern goddess Artemis from the sacrifices, and Meleager, his son, one of the crew of the *Argonaut* in its epoch-making voyage, who loved the beautiful Atalanta. She first reached and wounded the boar, and, in the division of the spoils, because Meleager gave her the head and hide as trophies of the chase, it led to a savage feud in which the Curetes of Pleuron assailed the walls and gates of Calydon, where Œneus ruled.

In the chain of the Grampians, east of the Lochaber Mountains, lies Atholl (Ætolia), formerly one of the wildest parts of the Highlands, where there is yet a mountain spur named "The Duke of Atholl's Boar," very possibly the scene of the slaying and where Meleager presented the main trophies to the beautiful virgin huntress Atalanta. In the south of the Atholl country—all of which was formerly part of the famous Caledonian Forest—lies the seat of the Dukes of Atholl close to the ancient town of Dunkeld, once an important centre of the Culdees and doubtless of the Curetes or Gnostics in their day, containing the ruins of the fine cathedral built on the site of a former pagan temple. Dunkeld signifies the *dun* or fortress of the Keld, otherwise Kaled or Kalydon, and with every likelihood was the ancient city of Calydon.

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[1] Thucydides, *Pelo. War*, iii, 102. Its original name indicates its origin from Crete. Chaldea was a name derived from the Gaelic, *Céli Dé*, People of God, and Calydon may be traced to Celi Don, People of Poseidon.

In this Caledonian country engraved stones have been found of a boar, perhaps emblematic of Artemis, to whom the boar was sacred, as the northern goddess of the chase. The names have scarcely altered throughout the long centuries, showing how invaluable place-names may be in identifying sites. Calydon (or Kalydon) has become Caledonia, and Ætolia is Atholl, a very slight alteration in the Greek name, while, if we want further confirmation of the site, the name of Atalanta infers a goddess or nymph in the Atlantic regions.

Throughout these parts of Scotland, beginning just beyond Dunblane, another ancient Culdee centre, stretched the vast Caledonian Forest, which spread northwards beyond the Moray Firth, the haunt of many savage wild beasts. At its zenith not only were there wild boars, but lions, bears and wolves, besides harbouring mammoths, deer, and many other fauna. It was especially noted for the immense Caledonian white oxen or aurochs, which had a tremendous span of horns and was a most formidable beast to meet face to face. Hector Boece, the old Scots historian, says that in the "wood Celidon," these white oxen with "crisp and curling manes like fierce lions," and their enormous length of horns, were imbued with such hatred of men that they avoided any forest glades or depths if they could so much as scent a man's hand or footprint. They were so wild that they died untamed in captivity, and if a man crossed their path they charged him with terrible speed, taking no fear of hounds, sharp lances or other weapons. Robert Bruce was nearly killed by one of these savage bulls.[1]

I may recall in connection with the foregoing that Herodotus describes the mountain regions of Pæonia in Thrace, and Mygdonia, in Macedonia—both Pelasgic but not Hellene—through which Xerxes led his army on the way to Athens, and who mentions there a forest region over a great area full of lions and "wild beasts with gigantic horns," the lions being found in the tract between the River Nessus (or Nestus), and the Achelous.[2] It seems to have been a memory or record of this same region, and indeed, the voyage and march of Xerxes to Athens so graphically portrayed by Herodotus can only be logically interpreted as culminating in Scotland in a considerably earlier period than usually accorded to that Persian invader The Nessus may be readily identified with the river and Loch Ness, where I place Mygdonia, a part of the original Macedonia, lying between the present Aviemore, Kingussie, and the Ness; while the River Achelous answers to the Tay, with the bleak Cairngorm Mountains marking the ancient Pæonia.[1]

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[1] Boethius, *Hist. Scot.*, i, 10.

[2] Her. vi, 125–6.

Be that as it may, from this ancient centre of the earlier world, bearing copious witness of habitation from the Early Palæolithic Age onward, flourished the Cretans or Sethites or Cushites, all racially Pelasgi or Phœnicians or Chaldeans, Cimmerians or Hyperboreans. In their midst arose the great Teacher Hermes, or Ham or Ammon, who had other names in addition. To the genius of this race, as Dr. Waddell has demonstrated in his work, *The Phœnician Origin of Britons, Anglo-Saxons and Scots*, should we attribute the original civilisation of the ancients, the Gad or Cad tribe, whose emblem was the *lion rampant*, known later as the Cassi or Catti-land, whose first Motherland was the Shetland-Orkney Island.

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[1] With regard to the Macedonians, see *The Riddle of Prehistoric Britain*, and the great tribe of Catti, Chatti, or Cassi, whose present chief, The Mackintosh, head of the clan Chattan, claims descent from the Macedonians, who were a branch of the Chaldeans (*pp.* 95, 118).

PART TWO

THE GARDEN OF EDEN

I. Avebury, City of Hercules

Abraham came south to the land of Canaan and Mizraim.

The first reliable clue we possess to the early civilisation of the Bronze Age may be traced with some certainty to the coming of Abraham, more properly Ab'Ram, "Son of the Ram," that is the spiritual son of the god Ammon or Hermes, the deified genius of Magism or Druidism, Ab'Ram becoming the Arch-Magus or Chief Druid of the South.

Sometime about 2160 B.C., according to revised Bible chronology, and as stated by Josephus, in his *Antiquities of the Jews*, the patriarch led a strongly armed following of Hebrews (Iberes) from the ancient parent city of Ur of the Chaldees, conducting them eventually to the territories named Canaan and Mizraim, where he built up a powerful state, later called Israelite. Indications point to his success owing to his possession of firearms when such were very scarce and difficult to obtain. He was an initiate into the mysteries of the Cabiri gods, and was himself described as the son of Terah (*cp. Angl.* terror), a "maker of magic instruments," and hence the word *Teraphim* or Terror Images, no other, in fact, than fire weapons of war.[1]

Teraphim! In the investigation of the past the importance of firearms cannot be too strongly stressed. We are aware from modern histories of the effect of firearms when first used against savage races, the terror they caused, the savage's immediate subjection and the tendency to deify the owner of such "magic." In prehistoric times when the possessors of such fire weapons employed them, the same results were obtained, and these pioneers cleverly made a profound mystery of such so that their victims believed they were mighty gods, as we know from the

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[1] *Teraph*, pl. *Teraphim*, is translated as an "image" or "god" in the A.V., such instruments being procurable in patriarchal days by certain wealthy men. It explains the story of Jacob's hasty flight from Padan-Aram, after Rachel, his wife, had stolen her father Labin's *teraphim*, which the owner valued sufficiently to pursue Jacob to the South country to recover the weapon (Gen. xxxi, 19–35). See also the case of Micah, who bought a teraphim and hired a Levite, to protect him from robbers and the result (Judg. xvii–xviii).

Scriptures themselves.[1] Ab'Ram was himself an initiate, as the son of Terah implies, and brought with him his Cabiri gods, otherwise he established armament factories always hidden underground in some cave or convenient secluded area. The centre of this industry lay first at Hebron, explaining its name of Kiriath Arba, the "City of the Four," four being the number of the Cabiri gods, three being mystical allusions to their magic powers and the fourth being Hermes or Cadmilos, who presided over them. It was the possession of these powers that gave Ab'Ram the predominant position the patriarch acquired among the people of the south, as yet innocent of such knowledge.

Josephus, the Jewish historian, describes Ab'Ram as a man of "great sagacity and understanding," who "determined to change the opinion men then held about God," and for which reason he decided to march southwards and institute his own state.[2] He came "with an army out of the land of the Chaldeans," and then, marching towards his destination, founded Hebron, "the city of the Hebrew." Presently, when famine prevailed in Canaan, hearing of plenty in the land of Mizraim (translated as "Egypt"), he advanced thence in strength, his pretext being "to know what they said concerning the gods," a provocative curiosity which may be better interpreted as a hostile challenge. What he actually accomplished was to impose a heavy tribute on the Mizraimites, as is admitted in Genesis, although the equivocal word "gifts" is enlisted to explain the payments. In return he imposed upon them his new deity Saturn, whose discovery he apparently made in Ur.

Josephus practically admits the compulsory conversion of the Mizraimites when he says that Ab'Ram "determined to renew and to change the opinion all men happened to have then concerning God." The historian explains that the patriarch was the first to declare that there was one God, the Creator of the Universe, and that "irregular phenomena" visible on land and sea—a reference, it would seem, to cometary and meteoric bodies so dreaded by the Chaldean or Gnostic sages—the sun, moon, and other celestial bodies were all controlled by a supernatural all-seeing Eye above.[3]

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[1] Many examples are given in the following pages of the employment of munitions of war, both guns and bombs

[2] *Antiq. of the Jews*, I, vii, 2. Josephus relates how the patriarch acquired a new deity which caused a "tumult" in Ur and so he quitted it.

[3] *Op. cit.*, I, vii, 1. Sanchoniathon states that the early gods of the Uranids were "Elion, Most High," perhaps identical with the Elohim of Genesis, the "gods come newly up."

Whatever the Pharaoh's reaction to this new doctrine may have been, he was obviously frightened by Ab'Ram's demonstration of some hitherto unknown power, and hastened to placate him. He was ready to pay heavy tribute if he would but quit his territories, as also was Abimelech, the Philistine King of Gerar, although the true significance of these negotiations is obscured under a wealth of obscene irrelevances in the Book of Genesis. Ab'Ram had strong grounds for remaining in those parts for reasons to be shown in due course, but if he exploited the Mizraimites, or Egyptians, or Philistines, and continued to occupy an important part of their country, he also taught them much of material value. Josephus says that he "communicated to them arithmetic and delivered to them the science of astronomy, for before Ab'Ram came into Egypt they were unacquainted with those parts of learning."[1]

This Cushite invasion from Ur thus seems to afford the likely explanation of what Diodorus has to say about the Ethiopian claim to have first civilised Egypt, for "Ethiopia" was only the classic name for Cush or Cushites, meaning the "red" or "ruddy," or "bronzed" men, who had nothing whatever in common with any African negroid race. Diodorus, whose records of the remote past are frequently most instructive, thus describes the Ethiopians and their contact with Egypt:

> The Ethiopians boast that they were the first men which were created in the world, and therefore they that were engendered, so they were justly with the consent of all called Anthropoi. . . . The Ethiopians maintain also that the worship of the gods was first of all found out and observed by them; as also the sacrifices, solemnities and all other things whereby honour is done unto them by men . . . and hereof the most ancient and renowned of all Greek poets gives a good testimony as when, in his Iliad, he introduces Zeus and all the other gods, coming into Ethiopia.
>
> They of Ethiopia affirm further that the Egyptians are descended from them in Egypt, which was not firm land before, not habitable, but was at the beginning covered with the sea and afterwards with slime and mud. . . . They say, moreover, that many laws of Ethiopia were transported into Egypt, the colonies keeping the statutes and ordinances of their ancestors; for, holding their kings to be gods, placing their chiefest study and affection on the sumptuousness of sepulchres, and many other things do proceed from the discipline of the Ethiopians, besides the use of great statues and the forms of letters were taken from them.[2]

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[1] *Antiq. of the Jews*, I, viii, 2.

[2] Dio. iv, 1.

I suggest that we may attribute these allusions generally of Diodorus as relating to the culture originally brought by Ab'Ram from the Chaldeans. Whether we use the term Ethiopian or Chaldean they claimed to have been the first civilising race, first to worship gods, imposed them on others, as did Ab'Ram upon the Egyptians; caused their own kings to claim divinity as might be said of Ab'Ram and his successors; and produced huge statues, probably whose monstrous relics are yet to be viewed in certain parts of the British Isles. That a vitally important part of Egyptian territory was not firm land but largely covered by the sea and swamps relates, as can, I think, be proved, to Somerset, where Ab'Ram was so active and largely dwelt, as will also be shown.[1]

For the rest Diodorus appears to indicate that the Egyptians were not so amazingly ancient in their culture or history as our modern Egyptologists are so active in claiming, among whom the late Sir Arthur Evans and Sir Flinders Petrie were prominent.[2]

Sanchoniathon of Tyre throws a brief but valuable sidelight on the invasion of Ab'Ram. Calling him Taaut, a name for Hermes, he says that "Cronus, King of Phœnicia, travelling in the south, gave all the country of Mizraim to Taaut," whom he describes as the "secretary" of Cronus.[3] Canaan he terms Chna, and states that Osiris, "the brother of Chna," was taught the Mysteries. Actually the "Egypt" of Ab'Ram is named Mizraim in the O.T., and Mizraim really signified the Philistine lands, for, as Josephus records, the Philistines were Mizraimites. But this gift of Mizraim by the god Cronus-Saturn, high-handed as it might seem, is also confirmed in the Book of Genesis, viz. "In the same day the Lord made a covenant with Ab'Ram, saying, Unto thy seed have I given this land from the river of Egypt (Mizraim) unto the great river, the river Euphrates (Heb. Perath). And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession."[4]

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[1] According to Herodotus the Ionians also believed "Egypt" to be a vague term: "If we choose to adapt the view of the Ionians we must come to the conclusion that the Egyptians formerly had no country at all. For the Ionians say that nothing is really Egyptian except the Delta" (ii, 15).

[2] Evans dates the 1st Egyptian Dynasty as 5,800 B.C.; Petrie and Dr. Edward Meyer at 4,775 and 3,315 B.C., Professor Schiaparelli at 4,000 B.C., with which Brugsch and Maspero are agreed. All these dates are based on surmises and assumptions and have absolutely no astronomical basis.

[3] Sanchoniathon also describes Taaut as "Thoot, Thoyth or Hermes." He bore a similar name in ancient Britain.

[4] Gen. xvi, 18; xvii, 7.

Nevertheless, this sweeping statement proved illusory because in point of fact the territories in question—and only they in part—were in the possession of Ab'Ram's successors for just over five hundred years, when the Philistines drove them out of the land.

However, the patriarch established himself firmly in Mizraim as a semi-divine personage, among an alien and hostile population, whom he dominated by force of arms, as did likewise his successors. He claimed to receive the injunctions and precepts of his god Cronus-Saturn, and became the RAM or RAMA of the South, a claim to divinity playing a vital part in the history of the Mizraimite lands, and, as Diodorus implies, was later adopted by the Egyptian kings.

An outstanding feature of the occupation of Canaan by Ab'Ram was his building of the city or fortress of Hebron, with its strong "tower" or citadel, outstanding because of the leading part it played in early Bible history. In one passage, be it noted, it was called Thebez: "Then went Abimelech to Thebez and encamped against Thebez and took it," and from its "strong tower" a woman threw a mill-stone on his head and broke his skull.[1] For centuries it remained the citadel of Israelite power in those parts, with Ramah adjoining, until in the eighth year of David, as we may gather from the Scriptures, and also Josephus, after prolonged and bitter wars, the Israelite tribes were driven out by the Philistines or Mizraimites and migrated to another region, where they successfully captured the city of Jebus, named it Jerusalem, and made it the capital and centre of their new and subsequently flourishing state. I shall revert to this emigration and the war again later.

It is necessary to discuss Hebron and its surroundings closely because it provides a most essential key to the geography as well as history of the past, for I shall endeavour to present evidence to identify its actual site in the south-west of England. Let us first summarise the Bible aspects of Hebron and its environs. Adjoining it, as shown in various Bible texts, was the city of Ramah, also called Ramoth, or Ramoth-in-Gilead, or Ramoth-by-Mizpah, all one and the same, it being the administrative capital, the city of the Ram, so-called after Ab'Ram himself, the HIGH RAM, the RAMA—such being the epithet or official title of the

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[1] Judg. ix, 51–53. It should be appreciated by the reader that the Books of Moses, Genesis to Joshua, really follow generally after Judges, Samuel, Kings and Chronicles.

Arch-Magus, representative of Cronus-Saturn in the South, the god's prophet and interpreter of his will.

In Ramah stood the chief buildings, the house or palace of the Rama, from whence he ruled his people as a theocrat, a centre of a considerable population. Here was born and died Samuel, last of the Judges or Ramas, like Eli before him, all of whom ruled as theocrats and gave the law to the people which was delivered through the oracle on Shiloh, the High Place in the near vicinity. Indeed, near Ramah, and not far from Hebron, the citadel, stood two of the most sacred spots in Israelite history, namely, Mizpah and Shiloh, in which latter high place there appears to have been an idol of a man with a ram's head and horns, symbolic of the Rama or Hermes, and perhaps, actually, on certain occasions, where the Rama in his rôle of "the Lord's Messenger," had his head concealed by a ram's head and horns, while a ram's skin formed a sort of barbaric cope over his shoulders and back.

All these outstanding and characteristic places, Hebron, Ramah, Mizpah, and Shiloh, may be identified at Avebury, Wiltshire, and in its immediate neighbourhood, all being inter-connected.

I mentioned previously that in a Bible passage Hebron was called Thebez. This takes into consideration another supposedly separate city of great ancient fame, namely Cadmeian Thebes. Let us see what it had in common with Hebron. As a matter of fact much, for the city of the unfortunate Œdipus, much more romantically described, thanks to the genius of the Greek poets, offers in fact, evidence which appears to link it irrevocably as one with Hebron, of which the name is but a variation.

Traditionally, Thebes was founded by Cadmus, who, with his brother, Cilix, was despatched by the "King of Phœnicia" (as Sanchoniathon says of Ab'Ram), to go in search of his lost sister, Europé. Such is the explanation offered by Herodotus and Euripides, although Conon, a learned historian, realistically represents Cadmus as sent by the Phœnicians (or Chaldeans) on a mission of conquest to the west. Conon also stated that *Cadmeian* Thebes was the same as *Egyptian* Thebes, and implied that Bœotian Thebes in Greece was a colony from the Cadmeian city built subsequently.[1] The Cadmeian city was where the Theban god had the face of a ram, the birthplace of Hercules, and where the sinister Sphinx ate every citizen alive who emerged beyond the walls until Œdipus destroyed it.

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[1] Conon, *Narrat.*, 37.

Let us examine this very curious problem farther. The fabulous Cadmus (or Kadmon), as his name portends, was admittedly a variation of Hermes or Gad of Samothrace in the same way as Ab'Ram was a title of the same important deity.[1] Cadmus, friend and confidant of Cronus-Saturn, was a mythical version of the Bible account, emanating from a Græco-Phœnician or Pelasgic source. He was inspired by the same objects and went to the identically same regions of the west country, and whether he came originally from Ur of the Chaldees or from Samothrace is not material, for the living being who represented Hermes settled in Samothrace. Seyffert remarks that Hermes was worshipped in Samothrace "as the ancestral god under the name of Cadmus or Cadmilos, and it is natural, therefore, to conjecture that the Theban Cadmus corresponded to the Samothracian deity."[2] Cadmus, a Rama like Ab'Ram, was regarded as the inventor of agriculture, the first teacher of letters and of the Cadmeian alphabet, of working in bronze, and as the pioneer of civilisation generally, in other words, the counterpart of Ab'Ram himself. It is by such comparative methods that we arrive at the facts in the end.

A third variation of Ab'Ram should here be entertained because as Hu Gadarn he appears before us as the prehistoric Cymric or Cimmerian patriarch, who, according to the Welsh Triads, led the Cymry first to Britain from across the "sea of mist," and eventually settled with his following in Somerset, the "summer country." Like both Ab'Ram and Cadmus he taught the aborigines in the south the arts of civilisation, and was said to have possessed the country by peaceful means. Thus he compares with them, and his activities were unquestionably related to Britain, and, moreover, to those very parts where it will be seen Ab'Ram was so active, although he is supposed to have led his people from Irak into Palestine, and Cadmus to Thebes in Greece. Exactly from whence Hu Gadarn came is unascertained, though wild guesses have been made including

[1] Among Hermes' very many epithets must be included the Chaldean or Cushite Cadmus, Cad or Gad, as also Ham or Ammon, or Amen-Ra, always symbolised as a Ram, hence the title Rama.

[2] *Dic. Class. Antiq.*, *p.* 106. Diodorus says that Samothrace was destroyed at some time unascertained in a terrible deluge and earthquake, although many of its inhabitants escaped by fleeing to the mountains and seeking refuge there. Long after the event fishermen drew up capitols and columns in their nets, remains of cities submerged in that catastrophe. My researches lead to the conclusion that Samothrace was that most ancient city on the island of Gotland, situated off Sweden, in the Baltic Sea.

Ceylon! He probably came from the direction of Norway or from the Shetland-Orkneys, the Orchoe of Jerome, or Ur, which he described as the home of the Chaldeans.

Returning again to Cadmus and Thebes, the legend is that he was told by the oracle at Delphi to follow a cow and where she lay down to found a city. She led him to a site guarded by a Dragon which he slew and "sowed its teeth in the soil," from whence sprang up "armed Sparti," otherwise warriors. The "Dragon's Teeth" subsequently became the Theban "Serpent of stone," a circle of stones such as we find at Avebury; and the armed Sparti may be said to compare with the Hebrew Levites, the fighting caste, whose headquarters and training centre was in Hebron. As Cadmeian Thebes was renowned as the birthplace of Hercules, to whom immense igneous monolithic stones were sacred, it also brings into a like category the fact that Mizpah, "a heap of stones," adjoined Hebron, was also a most important site in early Hebrew history, the site where Jacob and Laban set up pillars.

From consideration of these matters let us turn to the Egyptian record of these same matters. If we study the vestiges of the work of the Egyptian historian and priest, Manetho, it is soon realised that his interpretation of Egyptian history of this period and after differs fundamentally from that of the O.T., which is not surprising seeing that his people regarded the invasion of their territories as an hostile act which existed for 511 years until they were finally expelled. From the Bible we obtain, as would be expected, the Hebrew conquerors' version of what Egyptians and Philistines regarded as wanton usurpation. Therefore anyone studying this period on its merits, and not as a religious subject, cannot ignore Manetho, High Priest of the temple of Isis at Sebennytus in the time of Alexander the Great, a man of the highest repute for wisdom and versed in both Egyptian and Greek lore. He wrote in Greek in order that the world could judge of the truth of his statements, and though most of his history is lost, his list of dynasties has survived, but quite unjustifiably mutilated to a devastating extent by modern Egyptologists.[1]

Manetho describes how, in the reign of a king named Timaeus, there arrived in Egypt men "after a surprising manner and of ignoble birth out of the eastern parts," to whom the Egyptians accorded the name of Hyksos, signifying "shepherd kings," because they brought and collected great herds of cattle and flocks of sheep, as we know did Ab'Ram and his followers. These newcomers subdued a considerable part of the Egyptian lands because the latter dared not hazard a battle, realising the invaders' superiority in arms. The Hyksos burnt down towns, destroyed heir temples, slew many and took their wives and children into aptivity. The name of the first Hyksos king or chief is given as Salatis, who compelled the Egyptians to pay tribute and placed garrisons in their cities.[1]

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[1] Apart from Josephus, certain extracts of Manetho were preserved by Julius Africanus (third century A.D.), Eusebius, Bp. of Cæsarea (fourth century), and by the monk George Syncellus (ninth century), all being Christian priests and naturally opposed to Manetho. They all lived from 500 to about 1,200 years after Manetho.

This same king built a city named Abaris or Avaris by the Egyptians on a site he discovered in the "Saite Nomus" or "Seth Roite," selecting a strategic post where he could dominate the Egyptians and check the Syrians. Abaris was founded with strong walls and here Salatis maintained a garrison of 400,000 men, whence he repaired every summer from Memphis, where he principally dwelt, to reap the harvest, hold military manœuvres, and pay his soldiers. After thirteen years he died and was succeeded by another like him, and Manetho mentions by name five of the following "kings" or chiefs, who, including Salatis, ruled for 253 years, but in all the Hyksos overlordship lasted for 511 years when they were driven away after a long and bitter war.[2]

If we consider this evidence so far, let us note that the name of *Abar*-is (*abar*), compares with *Hebr*-on (*Heber* or *Eber*), or *Theb*-ez or *Theb*-ai, all variations of the root word *abar*, *eber* or *heber*, and hence the name Hebrew, Hebron being the city ("*on*") of the Hebrew. In addition note that the name Abaris or Avaris is very similar to the name of Avebury, also known of old as Abury, and as such described by the Jacobean antiquary Dr. William Stukeley. Moreover, we may find in Avebury, apart from nomenclature, a remarkable point of comparison in the description Manetho accords to this capital built by Salatis. He says it was a "city of Typhon," so-called for a "theological reason."

Mythologists are aware that Typhon (hence our word typhoon) was another name for Set, the evil brother of Osiris, whom he murdered according to Egyptian belief, who breathed fire, lightning, and destructive winds, and was hurled to earth by Zeus or Horus. Set was figured as a huge celestial serpent with a hundred writhing heads and various fearsome voices, all of which imagery pointed to the comet, a fearful god who rained down rocks and stones, and hence the myth of the "dragon's bones" sown by Cadmus. So when Manetho says that Abaris or Avaris was a city of Typhon, for a "theological reason," he can only have had in mind the stones which had been placed *in situ* in its vicinity. We are surely justified in claiming further that the Cadmus myth of sowing the Teeth of the Dragon was merely another interpretation of the same event; and, in addition, that same principle of erecting large monolithic stones, whether to Cronus-Saturn or to Hercules, inspired the early Israelites to erect the famous stones of Mizpah, as all one and the same.

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[1] Salatis was probably a copyist's error for Galatis.

[2] Josephus, *Contra Apion*, i, 14.

The solution of this ancient event, I contend, may be identified, and only identified, at Avebury, in Wiltshire, near Marlborough, where we find the largest stone circle in the world, erected of unhewn, igneous monoliths, on the south-east joined by a winding avenue of like stones, providing the relic of an immense and sacred prehistoric monument which some believe to have been designed in the shape of a Winged Globe, a very significant symbol of the past. The centre of a Winged Globe, a circle enveloped by serpents, depicts a fiery mass, with wings to suggest flight and a long tail, thus depicting the Terror of the Skies, the Comet.

A curious aspect in conjunction with the site of Abaris is that Manetho, as mentioned previously, referred to the region as the "Seth Roite," which we may translate as the Seth Route or Road, Seth being a mere variation of Set, the Evil One, *after—but not before*—the Great Catastrophe. It is no coincidence that one of the oldest and most ancient roadways in England, now the Great West Road, passes a little south of the Avebury Circle, and has to make a detour to avoid Silbury Hill, and this road of old time was dubbed by the early Saxon invaders, the "Devil's Highway."

At this juncture, with Avebury and environs under our gaze, we should consider Bible references to Hebron. In proximity to the fortress or strong place lay Ramah, the administrative and residential city, and nearby stood the famous Mizpah or Mizpeh, the "Place of the Stones."[1] Mizpah, in conjunction with the "High Place," Shiloh, provided the most sacred centre of early

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[1] The name should be more correctly Mizrah, origin of Mizraim.

Israelite events, or, it might be more correct to say, was the heart of the nation. It first emerges when Laban, seeking the *teraphim* which his daughter Rachel stole, met Jacob in the sanctuary of Mizpah where they healed their differences and set up pillars of stone as a witness.[1] In the ensuing years it became the great sanctuary where the tribes foregathered in times of stress and disaster, a sort of national parliament, to decide events of the greatest importance when they usually sought the guidance of the god on the height of the adjoining Shiloh. Hereunto did Samuel summon the people when the Philistines had utterly defeated the nation, and here they elected Saul as their first king to lead them in battle. They had met there previously in Benjamin's rebellion and walked from Mizpah in solemn procession to the "House of God" on Shiloh.[2]

Mizpah, central emblem of Israel, as the Place of Sacred Stones, can surely be identified as the same stone dragon as the Theban round temple, or as Manetho's serpent Typhon. The vestiges of this once great site are recognisable, I claim, in the Avebury Circle covering over three-quarters of a mile in circumference, with its mile-long avenue of stones leading into it from the south-east, starting at Hackpen Hill (Celt. *hack* or *hag*, serpent, *pen*, head), "Head of the Serpent," now renamed Overton Hill, and, as some believe, having had originally a similar avenue from the south-west, thus providing in stone the design of a vast celestial serpent, head, tail, and coil, which may have been as suggested the origin of that beautiful symbol, but one of sinister purport, the Winged Globe or Circle.

Linked closely with this great temple, Silbury Hill, covering $5\frac{1}{2}$ acres, 130 ft. high, the highest artificial pyramidal mound in Europe, situated a mile south of the great Circle, may be likened to the sacred Shiloh, and is almost identical with it in name. And in the north of this considerable area, guarding the ancient British city, towers Barbury Castle, an immense prehistoric fortress along the northern escarpment of hills, once evidently a castle in fact, with stonework and walls. We may justly propose that here lies the site of Hebron, of which *Bar*-bury (cp. *abar*) may yet preserve the memory.

Finally, below Barbury, and east of the great temple, spread the vestiges of a prehistoric British city, whose importance may be gauged by the existence of no fewer than five enormous long

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[1] Gen. xxxii, 47.

[2] Judg. xx, 1, 18–26.

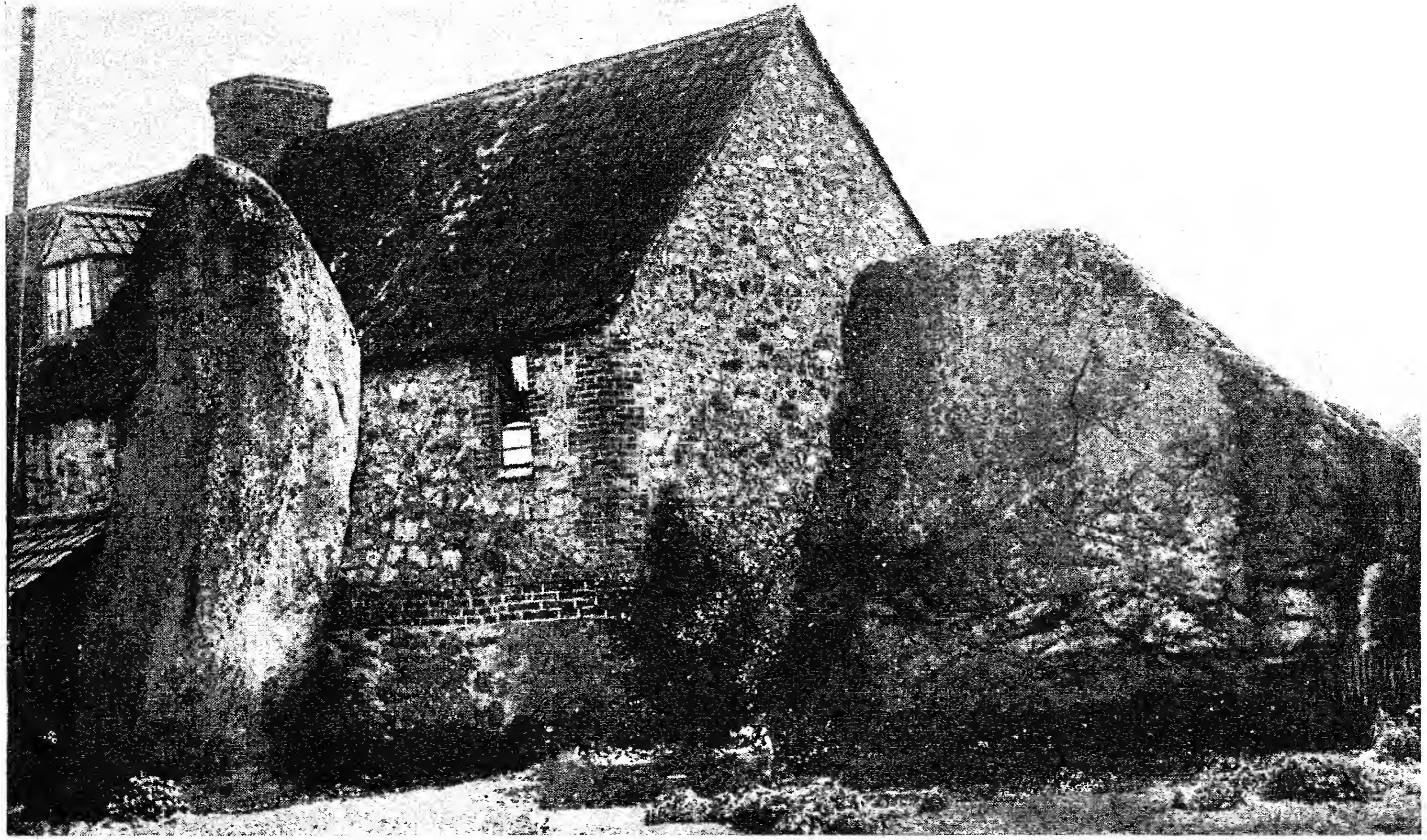
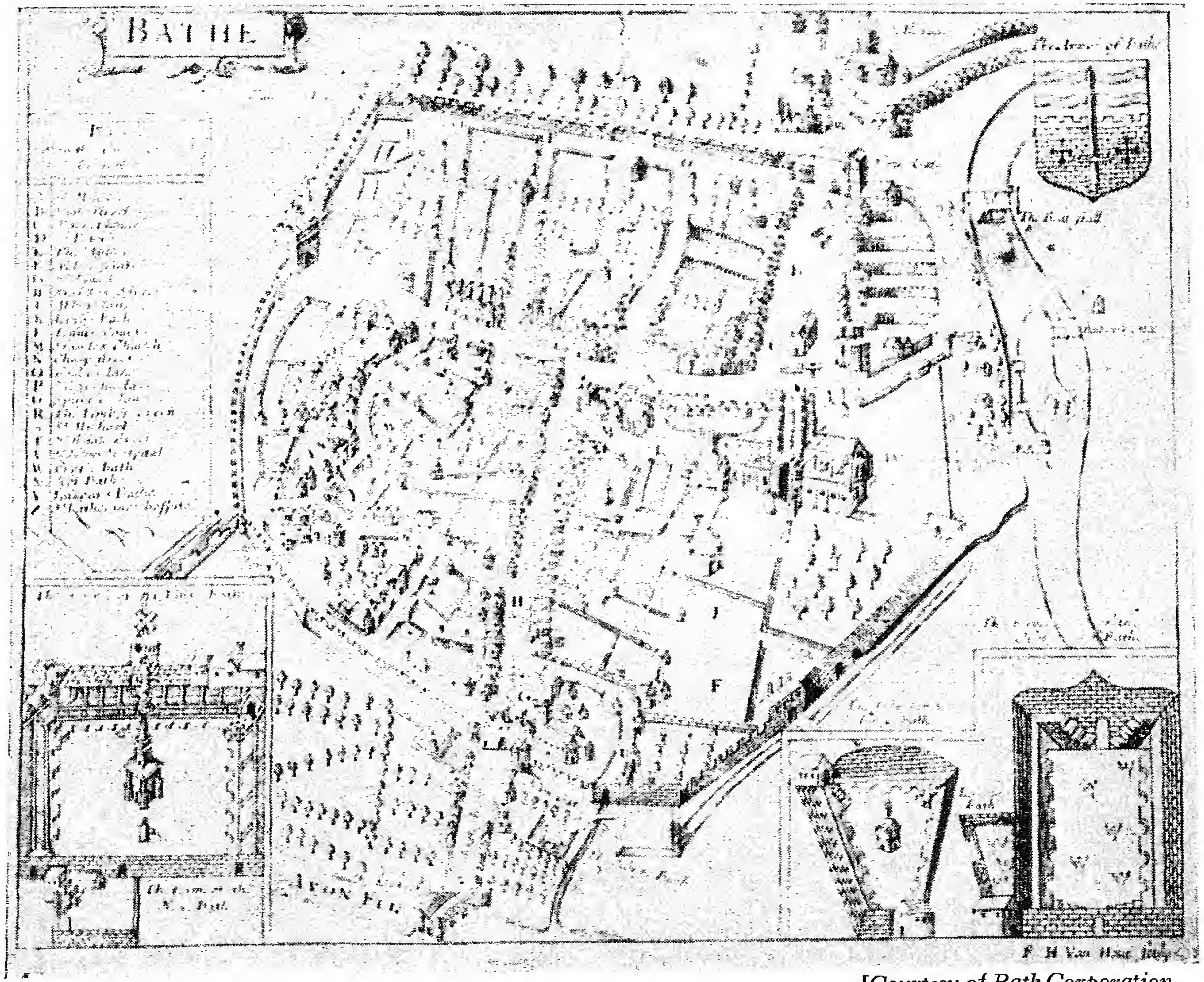


Plate III. The "Adam" Rock at Avebury

Its magnitude can be measured by the cottage in the background



[*Courtesy of Bath Corporation*

PLATE IV. A MEDIAEVAL MAP OF BATH, "CITY OF THE WATERS," CLAIMED AS THE ORIGINAL PHILISTINE GATH, LATER NAMED "NO OR RABBATH-AMMON"

(*See pp.* 86–91)

barrows in the vicinity, sometimes 100 yards long, many divided into chambers.[1] These sites and place-names are not coincidences.

Industrious archæologists have sought for the sites of Abaris, Cadmeian Thebes, and Hebron, in Egypt, Greece, and Palestine respectively, and have triumphantly proclaimed their existence by ignoring all evidence that does not fit in with their preconceived conclusions. At the so-called Hebron in Palestine, for example, natives earn a steady income by showing the alleged burial places of the early patriarchs—who were never within thousands of miles of their supposed capital, before Jerusalem succeeded it. Abaris has eluded the Egyptologists who rummage vainly in the Nile Valley, while Cadmeian Thebes, minus any "bones of the Serpent," will be exhibited to the tourist who visits modern Greece. In Avebury we possess the site which unites them, and also Egyptian Thebes, as one and the same in a prehistoric date.

The immense and weather-beaten stones which have survived the weathering of countless centuries (but less the vandalism of modern times, when they were used to construct walls, outhouses, etc.), straggle over hill and dale from the "Head of the Serpent" —a Circle originally—until they lead the way into an original entrance of the temple. Inside the Great Circle, surrounded by a former moat which made the site an island, once stood a great number of stones, possibly 360, although the recent investigators claim only 100, and in the centre are the remains of two smaller temples, one having had twelve stones and originally the other thirty, denoting accordingly a 360-day year, the original length of the solar year before the Great Catastrophe, that prodigious phenomenon having added five and a quarter days to the year by dumping the residue of a comet—a former planet—on our world and hence forcing the recession of the earth from the sun, thus having permanently affected the earth's axis and orbit. Avebury was therefore used as an astronomical temple in its heyday.

The pyramidal hill of Silbury, on the edge of the Great West Road, a mile south of Avebury Circle, glanced at carelessly by thousands who pass that way, ignorant of its romance, commands a splendid view over the undulating downs, with clumps of trees on bare hill-tops proclaiming former sanctuaries of the all-powerful Hermes, or the tombs of once famous men, and here, again, one of the most ancient symbols of divinity may be recalled, speaking of Silbury itself. This sacred emblem of remote antiquity was the All-Seeing Eye of the deity, superimposed over a pyramid. Was it perchance derived from Silbury, the pyramid probably the forerunner of those erected far later in Egypt and in America? —for it should be noted that the great Circle of Avebury, placed above Silbury in a direct line, would represent the Eye of the god Saturn.

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[1] R. Hippisley Cox, *Guide to Avebury*, *q.* 14.

But this much we may opine, in company with the learned Canon Bowles, who devoted so much attention to the antiquities of Avebury, that on the summit of Silbury originally stood the temple of the god Hermes or Ammon or Ham, where the deity had his shrine, whither the early Israelites climbed to consult the Oracle, and where, we may suppose, took place the legendary scene when Hercules, whose natal city was Cadmeian Thebes, visited the temple of Ammon and demanded to see the god himself in the form of a ram, and the resultant shifts the priest was put to in order to satisfy him.[1] Perhaps we may recognise from this legend that it was customary for the high-priest who assumed the rôle of Ammon in the Oracle to wear a symbolical ram's skin with horns in this once holy site.

When it is realised that in the peaceful surroundings of Avebury, where to-day a hamlet and farms, a church and a hostelry, have partially invaded these immortal stones, thousands of years ago were witnessed scenes of intense emotion at the pulsating heart of a nation, it may serve to conjure up sombre thoughts of the mutability of human endeavour. We may sorrow that this once vital centre of man's activity should have passed by like a wave leaving so little in its wake, so little visible to ensuing generations, and that its great fame should have been dispersed to completely alien surroundings. Except for the huge stones here and there, whose significance has long ago been forgotten, how puny appear man's endeavours when we perceive how the rolling chalk downs have smoothly covered and artfully concealed the sites of former great activities, until to-day little that is unusual strikes the unpractised eye. Yet, to receptive minds, over all there prevails a feeling of brooding silence and unsolved mystery.

To the vision of an observant antiquarian this ancient haunt of man offers a constant source of interest. From the summit of Hackpen Hill (Overton Hill), where once stood a cromlech and circle—to-day railed off and marked with stakes by H.M.

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[1] Her., ii, 42.

Office of Works, and where remains of ancient sacrifices were discovered—an ancient trackway called the Ridgeway leads to the former site of the "British settlement," with signs of many former streets or tracks where once stood, according to evidence, the city of Ramah, in the chalk country of Gilead, the administrative centre of Israel in the land of Canaan, and from whence other tracks radiate like the spokes of a wheel in all directions.

Mr. Hippisley Cox terms it the ancient hub of England, and among other matters are indications of a former canal system. North of these parts along the steep escarpment of hills which offer a grand natural defence to the north and east, stands Barbury Castle with its prodigious earthworks. It stands 889 ft. above sea level, and its selected position indicates its strategic importance in the eyes of its builders towards possible hostile dwellers north and east. The escarpment in question may possibly have been partly artificial so remarkable is the contour of the Marlborough Downs which form here a complete semicircular arc, thus providing a powerful defence of the city below them.

Nor is this all. In the direction descending towards the south-west, this escarpment becomes Hackpen Hill, with a height varying between 700-800 ft., until it terminates at the Head of the Serpent where it descends to 559 ft. On the eastern side it arches to heights of 700-800 ft., until it declines at Ogbourne St. George, where the little river Og takes its rise, and then elevates again stretching below the town of Marlborough at its south-eastern extremity. The defences are carried along the south also if we include that queer artificial rampart, known as the Wansdyke, which stretches from Portishead, at the mouth of the Avon in the west, to beyond Savernake Forest, a gigantic line with forts and terraces in the east, its highest elevation being nearly 40 ft. opposite Avebury throughout its entire length.

Many believe that it was erected by the Belgæ or Saxons as a defence against the Britons on their north, but there is evidence that it was a British defence to foreign invaders from the south. The British settlement, which I propose was Ramah, lies inside these imposing defences, and which stretch over an area of more than four square miles. In and about it sprawls the huge quarry of sarsen stones from whence the Temple was originally erected. In the neighbourhood are various tumuli, the great ruined dolmen called the Devil's Den, and beyond in the north looms grim Barbury Castle.

There is another clue to the past in this region in the River Og, a significant name in many ways. Ogygia was the earliest known name applying to Egypt—and as will be seen this was part of the *original* Egypt—and was associated with the Ogygian Flood, which traditionally afflicted Thebes at the same time as the Deucalion or Noah's Flood. Ogyges was the legendary name of the earliest king of Thebes, and one of its seven gates was called Ogygian, which probably stood where is now the village of Ogbourne St. George, on the River Og. Josephus recounts that Ab'Ram dwelt "near the oak Ogyges at Hebron," which tends to identify him with both Cadmus and "King Ogyges."[1]

Moreover we have the renowned Og, the Amorite king who ruled in Bashan, and as we are told in the Scriptures also at "Baal Ammon," which seems to relate to the Oracle of Ammon or Hermes on Shiloh. The "Giant Og," whose name was evoked as the Amorite king of Bashan when the land was overrun by Joshua, must have passed away many centuries before, and as the Bible text suggests was some ancient but famous personality of the past, just as his "iron bed" carefully preserved at Rabbath-Ammon implies an archaic and valued relic of antiquity. Indeed, it would appear that Og was Ab'Ram, and it seems to have related to his rôle of teacher—as Hermes was the Teacher—orator and law-giver. The Celtic name for the earliest form of writing, *ogam* or *ogham*, was derived from the root word Og, and in addition, Hermes in his character as the teacher of knowledge (hence epithets like Taaut, Thoth, etc.), was called Ogmius by the Celts, and was depicted as an elderly man with an almost imperceptible stream of golden words proceeding from his lips to indicate eloquence. Og, therefore, in this area, in conjunction with the separate claims of both Hebron and Thebes, is of significance.

From Og we return to Silbury Hill, so akin in name to Shiloh as stressed before, the original Israelite seat or oracle of Ammon, where he pronounced the will of the god Saturn, and where for long the sacred Ark was kept. When Joshua carved up the land he had conquered by the sword, he chose Shiloh as the seat from which he divided up the region and gave new boundaries to the tribes he commanded. Shiloh lay not far distant from another famous Israelite landmark, Tanach or Taanach, and two miles south of Silbury towers St. Anne's Hill, formerly

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[1] Jos., *Antiq.*, I, x, 4. "Now Ab'Ram dwelt near the oak called Ogyges, not far from the city of Hebron."

Tan-hill, said to have been so named after the British god Tanaris mentioned by Lucan, who may have been the god Poseidon, also called Dan or Tan.[1] Tacitus speaks of a celebrated fane to "Tan" in the British lands which the Belgæ seized at a date far earlier than generally believed, points to Tan-hill, which pagan name was changed into that of a saint, St. Anne, in accordance with early Christian precept. In the middle of last century an annual fair was still held on Tan-hill on August 6, a date which synchronises with the May 6 (Vernal Equinox) and November 6 (Autumn Equinox) year of antediluvian times. The date appears to have denoted the original Midsummer Day, now relapsed by 46 points of the zodiac by the precession of the equinoxes, and affords us an example of the vast antiquity of these parts of Britain as also how strangely local customs have until late years survived all vicissitudes.[2]

And Shiloh in Israel's day had its special festival. It was at Shiloh that the young outlawed Benjamites, wanting wives, lay in hiding when the virgin daughters of Shiloh on their way to the Lord's House to take part in a religious dance, were surprised by the young men who sprang on them from their concealment, seized them by force despite their struggles and abducted them, willing or otherwise, and made them their wives. The Elders of Israel, who had more than a shrewd idea of this intended rape, turned nevertheless a blind eye to the proceedings because, while they could not pardon the unrepentant tribe and consent to receive them back into the fold, they had no wish to see them die out or marry wives of other races, so they got round the oath they had sworn at Mizpah or Mizpeh, by this piece of diplomatic blindness.[3]

It might seem that this dance of the daughters of Shiloh was perpetuated as a folklore custom—without the abduction!—like so many time-honoured pagan festivals, now, alas, almost extinct in these materialist times. Commander Christopher Harvey, in his monograph, *The Ancient Temple of Avebury and its Gods*, describes an annual fête formerly held on Silbury Hill in honour of the *young men and maidens*, accompanied, he says, with much jollification, high spirits, and flirtations It may well have been a survival of the rape of the virgins of Shiloh, for it was a gathering intended to bring the two sexes together with a view to matrimony.

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[1] Tan or Poseidon was "Lord of the Isle of Tan or Crete" (R Brown, jr., *Semitic Influence in Gk. Myth* , *p* 117).

[2] Sir R Colt Hoare believed that many of the hill-top sites were former pagan fanes and compared them with the "High Places" in the O.T. (*Ant Hist of Wilts*, i, *p*. 80). Hoare generally agrees with Stukeley.

[3] Judg. xxi, 1, 16 *seq*

Another local tradition of Silbury connects it with the burial place of a prehistoric British king named Seall or Sheal, who recalls King Saul. That unfortunate monarch, a Benjamite, was familiar enough with these Biblical parts, and was slain in battle by the Philistines at Jabesh-Gilead, in the chalk country. David sent to recover his bones as well as those of Jonathan, his son, and to have them re-interred in a place called Selah or Zelah, a name often adjured as a sanctuary.[1] The name resembles Silbury or Shiloh, Bible names frequently vary, and there are many long barrows in the vicinity of Silbury Hill, where Saul might have been buried, for Ramah was his capital during his stormy reign.

Place-names admittedly are often illusory, but for all that they provide considerable collateral evidence because landmarks tend to retain their names even with a change of masters. We see how Hebron, in the Greek of Manetho, could become Abar-is, and how both apply in nomenclature with Avebury or Abury, their identity being supported by all the other testimony brought forward.

We have another example of this name Abaris in the "mountains (or hills) of Abarim" where Moses assembled the Israelites and upon a height of which he climbed, in order to obtain a distant view of the land of Bashan. He was ordered by his deity, to "get thee up into this mountain Abarim, unto Mount Nebo which is in the land of Moab . . . and behold the land of Canaan . . . and die in the mount whither thou goest up." Moses obeyed and perceived all the land of Gilead "unto Dan . . . unto the utmost sea." He was said to have died on Mount Nebo, and was buried in a valley in Moab, but, the text says, somewhat contradictorily, "but no man knoweth his sepulchre to this day."[2] Before this we have the account of how Balak, king of Moab, prevailed on Balaam to curse the vast number of invaders, and took him to the top of Peor, whence we have the obvious *haddishah* or pious legend of how the Angel prevented Balaam from proceeding, and how Balaam instead of cursing the huge concourse, stayed to bless them [3]

All this happened in the region of Og, in the land of Bashan, in the neighbourhood of Abarim. Is it merely a coincidence that the highest point of the escarpment of hills north of Avebury is named Nebo Farm to this day? Or that, farther eastwards, on the borders of Wiltshire and Berkshire, a mile south-west from Membury Camp, we find the height named Balak Farm?[1] How come these most unusual names to be in the very places where they fit in with the Biblical accounts, unless it be that they perpetuate the memory of a great overthrow in a prehistoric time? Strange as it may seem such landmarks do survive unless some subsequent reason causes a change in name, and these sites, precious as they may be in our eyes now, offered no occasion for such a change. Nebo and Abarim—Nebo and Avebury! Balak and the hilly regions east of Abarim where we gather dwelt the Moabites towards the great river!

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[1] II Sam. xxi, 14.

[2] Deut. xxxii, 49; xxxiv, 1, 6.

[3] Num. xxii, 41; xxiii, 28; xxvii, 12.

It is not improbable that the temple of Avebury, majestic and imposing as it must have appeared in those long-distant days with every stone in place, with Silbury Hill beyond, and the city of Ramah gleaming in the sunshine, may have given the name of Canaan to the adjoining regions, for the word *Can* or *Chan* signified a serpent, and here lay the focus of civic and military life.

The draconic aspect of the great Circle must have exerted a considerable influence on the minds of succeeding generations, not only because of its immense size and significance, but also because it was almost certainly the first such type of serpentine temple ever erected. Hence, therefore, we find Stephen of Byzantium declaring that Typhon was struck down by lightning at Hero-on-polis, the city of the Hero Hercules; of Apollonius Rhodius stating that Typhon fled from Zeus as far as Pelusium, in which neighbourhood stood Abaris; and Herodotus, that Typhon lay "chained" in that area, all of which traditions intimate that through the ages classic writers associated Typhon, the Serpent or Dragon, thrown down from heaven, with Abaris, and that it was the Egyptian city of Hercules. More could be said on this important relationship of Abaris or Avebury to Hercules and the Pillars associated with that hero or deity, but for the present it will suffice to record that these classic authorities all related the "bones" of Typhon or Set, otherwise the great monoliths, with Abaris, and that we have seen also that the same city was Hebron or Cadmeian Thebes.

The evidence I have adduced so far in support of the contention that Avebury marks this romantic and important site of pre-history has relied upon the comparison of Bible history, Greek myth and legends, topography, folklore, and place-names, with the great Temple as the pivotal clue. There is other testimony which will further clarify the conclusions tentatively advanced, and that is its situation compared with other important prehistoric cities and settlements which lead towards the fitting together of the past like the pieces of a gigantic mosaic.

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[1] *Vide* Ordnance Survey, Marlborough and Devizes, No. 112.

II. The Expulsion of Israel from Mizraim

I now propose to take the subject a step further relative to Abaris and the Israelites at a very eventful epoch of their history as related by Manetho.

After describing the oppression exercised by the detested Hyksos against the Egyptians or Mizraimites, part of whose lands they had seized and colonised, Manetho says that they dominated those territories for 511 years in all, their usurpation being terminated by a "terrible and long war" when the "kings of Thebais" and others rose against them and finally drove them out of the country. In the course of this long war the Hyksos were also expelled from other parts of Egypt and were "shut up (besieged) in a place that contained 10,000 arura—this place was Abaris." The name of the king who vanquished the Hyksos is given as Alisphragmuthosis, but who is generally known as Amos, Amasis, or Aahmes, the king who founded the 18th "Dynasty" of the Thebans and the first of the Ramses, which king was duly succeeded by his son named Thummosis or Tethmosis

Of Abaris Manetho says, "the shepherds built a wall round all this place, which was a large and strong wall," and this city Thummosis "attempted to take by siege and storm with an army of 450,000 men, but failing in this, he granted terms to the besieged." He then continues :

> A composition that they should leave Egypt and go, without any harm to be done them, whithersoever they would; and after this composition was made they went away with their whole families and effects not fewer in number than 240,000, and took their journey from Egypt through the wilderness for Syria: but as they were in fear of the Assyrians who then had the dominion over Asia, they built a city in that country which is now Judæa, and that large enough to contain this great number of men and called it Jerusalem.[1]

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[1] Josephus, *Contra Apion*, i, 14.

We know from the O.T. (Old Testament) that there was such a long-drawn-out war between the Israelites and Philistines—the latter people properly described by Josephus as Egyptians—which in the time of Samuel led to grave disaster to Israel, to such extent that Samuel, albeit unwillingly, agreed to anoint the brave man Saul to become its military chief and bestowed upon him the title of king; how David, with a strong body of followers, treacherously opposed Saul and became a guerrilla force on the side of the Philistines; and how, seven years after his own accession, Israel was in so precarious a situation that David came to some arrangement with his enemy and led his tribes—or such as followed him—out of the Canaanite lands to Jerusalem which he captured at the point of the sword. Manetho explains why David was forced to quit. Incidentally the Jerusalem to which he repaired lay much farther distant from the original Canaan than the twelve miles which the alleged Hebron is distant from the more correctly named El Kuds of our time.

These long and savage struggles had previously led to such severe defeats of Israel that the apprehensive people demanded a younger man to conduct affairs as their war-lord than Samuel, and the patriarch had found it expedient to succumb to their clamour, but whose resentment is clear enough in the tirade he uttered.[1] In this war "magic" was used by the Israelites, one example of which was when Jonathan and his armour-bearer crept along the rocky gorge of Michmash, not far from the famous Ajalon, until the Philistine sentries challenged them.

Then the two Israelites—the Philistines termed them scornfully "Hebrews"—rose up on their feet and slew, this slaughter churning up the ground as though it were newly ploughed, accompanied with a trembling and shaking in which the enemy seemed to beat down one another, in the result about twenty being killed suddenly, and the survivors panicked.[2] Can it be reasonably explained by any other means than that Jonathan hurled a grenade or explosive missile into the Philistine camp? In their battles the Israelites used the Ark, which was no other than a munition chest. When the Philistines were defeated by its means they lamented, "Woe unto us! Who shall defeat these mighty gods?" The flash of fire, the noise like thunder, the missile directed at them which exploded, what were these but emanations of "mighty gods?"[1] None the less, it would appear that in the days of Eli the Ark failed to possess its magic powers and was no longer produced in battle, probably through neglect on the part of the Levites.

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[1] I Sam. xii.

[2] *Op cit.* iv, 8.

Josephus describes the war which resulted in the expulsion of the Israelites as a great war. "Let no one suppose it was a small army of the Philistines that came against the Hebrews," he says, "but all Syria and Phœnicia with many nations besides them." This reveals a general determination to expel them from the country they had occupied for so long. In the end, besieged within the walls of his capital Hebron, David capitulated on terms which agree with Manetho and seem generous. He was permitted to collect all his people and march away together with their wives and children, taking all portable property and retaining their arms.[2] They went to Jerusalem and seized it with little difficulty from the Jebusites. It is somewhat peculiar that immediately these Hebrews, broken by the Philistines, and having trekked to a distant region from their starting point, should discover this convenient country at their disposal, and also at hand so powerful a friend and patron as Hiram, King of Tyre. Yet so it is described.

There is another peculiar feature of this exodus. How far actually lay Jerusalem from the areas from which they had been expelled? A passage in Josephus suggests its distance from Hebron as a good deal more than a dozen miles :

> The people of the country say it (Hebron) is more ancient than Memphis in Egypt and accordingly its age is reckoned at 2,300 years. They also relate that it had been the habitation of Abraham, the progenitor of the Jews, after he had removed out of Mesopotamia. They say his posterity descended from thence into Egypt, whose monuments are to this day shown in that small city.[3]

Nothing in the foregoing passage indicates that Hebron stood on the doorstep of Jerusalem but the reverse, for if words signify anything, Josephus speaks of it as though it lay in some distant country. Nor would that have been surprising for it would have been plain futility on the part of the Philistines if, at the end of this extended and vindictive war, with the Hebrews at their mercy, they should have been content to permit the enemy to set up another kingdom anywhere within their sphere of interest. In my reconstruction Jerusalem lay over three hundred miles distant.

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[1] *Vide* the account of how the Ark on its way to Gibeah fell out of the bullock cart, exploded, and killed Uzzah instantly (II Sam. vi, 2–11). Although the Philistines captured it they regarded it as owing its powers to enemy gods, attributed a plague to its presence among them and returned it to the Israelites (I Sam., chaps. v, vi).

[2] Jos., *Antiq.*, VII, iv, 1.

[3] Jos., *Wars of the Jews*, IV, ix. 7.

The compiler of the Book of Chronicles subsequently tried his best to conceal the immensity of the disaster the Israelites had suffered. The text suggests that the Elders went to Hebron to anoint David as king, whereas he had been their monarch for over seven years. He says that the principal chiefs attended at Hebron at David's own command, who placed his plans before them. He does not exactly specify what these were, but after feasting them he sent them back to collect the respective tribes who were ordered to return and assemble at Hebron, so it is evident, comparing the account with Manetho's and Josephus', that it was effected by an armistice, since the entire object of the Philistines was to be quit of the Hyksos or "shepherds" as quickly as might be, for good and all. Josephus says that 357,000 armed men were led away by David, but it seems assured that a considerable number preferred to remain behind subject to the Egyptians, their descendants some centuries later to become a fresh thorn in the flesh to their conquerors. Zebulon was the only tribe to go "unitedly," 50,000 of them; of Benjamin only 3,000; of Simeon 7,000; while Judah, so important, only amounted to 6,800 ready armed.

Those who accompanied David took provisions and wine and corn, and set out after three days' feasting and preparation for the long journey.[1] Manetho says that they left "without any harm being done to them," as also Chronicles implies. The Hebrews appear to have been treated with extraordinary clemency for those harsh times. From one thing or another it may be considered that the powerful influence of Hiram of Tyre was behind this leniency.

From the foregoing, not only is it apparent that the Hyksos were the Israelites, as Josephus himself states, but that they migrated to a new region some considerable distance from their previous state, a factor in the past which Bible students might perhaps consider. The fact is that divinity students are afraid to question Biblical history or chronology, or else their built-up fabric is liable to fall to pieces. No such qualms deter Egyptologists in disclaiming Manetho although without him they could never have compiled a dynastic list of the kings of Egypt. This attitude is admitted, as witness Baikie, a recent authority who says bluntly, "Manetho gave us the thirty dynasties as a *framework within which to fit the story of ancient Egypt*," and then adds, "it has been the fashion to deride Manetho as an historian."[1] None the less their own interpretations are open to serious question.

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[1] I Chron. xi, 1–4; xii, 23–40. II Sam. v, 1–3.

Considerable license has been permitted to Egyptologists because they concern themselves with a form of scientific research limited to a small body of archæologists, who seemingly agree tacitly among themselves to put forward claims of which a great many are purely hypothetical or based on false premises to an earnest student of these antiquities. The innocent Victorians swallowed with blind faith the surprising ease whereby from Champollion père onward Egyptologists have professed to translate from hieroglyphic monuments and papyri with almost as much certainty as a modern linguist can translate one living tongue into another. Behind it all lay, and still lies, the object of throwing a clearer light on the accuracy of Bible history, and to the archæologists for the most part to write anything which confirms Moses and Bible history generally induces pious folks in both hemispheres, and especially in America, to subscribe large sums for excavation purposes to those who claim to be able to reassure them from any agnostic doubts. In some cases these archæological claims are absolutely dishonest; in others, excavators and so forth are led astray by their own enthusiasm.

Sir Flinders Petrie was a notable offender. He knew the value of publicity and how to titivate the tastes of interviewers and the ignorant public. One such example may suffice. He claimed to have found evidence in the desert of Sinai on the site of a town which he said was Anthelon, and which flourished according to him, in 1212 B.C., traces of a "night club," including sets of dice, ivory counters, and playing pieces of blue glass. He did not know if a night club flourished there over 3,000 years ago, but—it made a good story and obtained cheap publicity for himself.

To-day, when discoveries in other directions do not coincide with their assertions, doubts have begun to arise as to how far the accuracy of Egyptian archæology may be accepted. Consider the material they have to work on. To begin with there is the question as to what classification the Egyptian language belongs to, for the partly mutilated Rossetta Stone, despite its three inscriptions, one in hieratic, one in demotic, and one in Greek, whilst it gave a clue to certain letters or sounds based on the rendering of Greek names like Ptolemy and Cleopatra, did not assuage all doubts. The Egyptologists finally had to fall back on the assumption that there was no alphabetical code in ancient Egypt, but about 2,000 signs, some being ideographic and others phonetic—*i.e.*, some idealistic signs and some pronounced independently of the signs—and when that problem had been resolved, in so far as it was possible, the next step was to discover what language system it represented or resembled. That the Egyptians were without an alphabet is incomprehensible in view of the fact that one of the most respected of early beliefs was that they were taught letters by the Ethiopians, as to which we have the record of Diodorus, already mentioned.

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[1] James Baikie, D.D., *Egypt. Antiq. in the Nile Valley, p.* 40.

The Egyptologists decided, after various searches, that the hieroglyphics were based on the ancient Coptic, a late so-called Ethiopian tongue—more properly Abyssinian—which they classified as a member of the "Hamitic" branch of the African tongues. But it then appeared that the Coptic only began in the third century A.D. and actually became extinct in the sixteenth century, so that even if it had been based on the ancient Egyptian language it was at best a debased dialect. The Coptic was a monosyllabic speech, the usual characteristic of primitive races, and later became (so it is contended) very agglutinative, which complicated matters even more. Agglutinative signifies the combination of various words into compounds each retaining its original meaning. Imagine therefore the pitfalls for the translator. For example, Chaucer, who wrote in English, a living language, only as far back as the fifteenth century, and did not use agglutination, is utterly unintelligible to those who read him in the original without a glossary, whereas the Egyptian dates back, if only from Roman times, for some 2,000 years, derived, if from Coptic, in a dead tongue without roots, grammar or alphabet.

Nor is that all. Throughout the centuries, it is claimed, the hieroglyphics altered and deteriorated from those of the Eighteenth and Nineteenth Dynasties, that is the Ramses, showing signs of decadence, until under the Macedonian Ptolemies they had acquired other characteristics. Many new hieroglyphics, we are told, were added and the style became overbearing and cramped. Added to all these complications the script is without vowels except for an occasional final vowel, all of which offers an enormous margin for error and how largely guess-work can enter into translations. If, as there is reason to believe from those

Egyptian words which have come down to us in the Bible, the Egyptians were of Celtic origin, as to which more might be added, their basic language could scarcely have been "African Hamitic," whatever that may signify, and it is more than questionable that the Abyssinian Copts were in any way Ethiopians, for the latter were the Northern Phœnicians. For these reasons any Egyptologist claim to interpret the past should be looked upon with the utmost reserve.

To return, then, to the expulsion of the Hyksos or Israelites from the Canaanite lands; this relates unquestionably to the eighth year of David's reign and for these reasons presumably the bibliolatrists refuse to recognise that the Hyksos were the Israelites, although Josephus, the Jewish historian who preserved the records of Manetho, states definitely that they were the same, and in following their revised history this is unquestionable. Lepsius, the German Egyptologist, whose knowledge of Egyptian lore was great, and who tried desperately to resolve the vexed question of the Hebrews in Egypt in directions he was wrongly seeking, curtly dismissed the claim of the Hyksos because it failed to conform to the O.T. account. "Not worth refutation," he says, "the Mosaic narrative is entirely contradictory to it."[1] Strangely enough Lepsius, more than any man, was struggling to reach some understanding of Bible chronology, and had he succeeded he would have seen that the Hyksos, as the Israelites, actually give the key to Bible chronology.

After the Hyksos, who are termed Phenakim or Phœnicians in one passage by Manetho, had been driven away to Jerusalem, there emerged the new Mizraimite or Philistine dynasty whose leading prince had freed their former territories. It was called Theban, Ramesian, or Diospolite—the "Divine Personages"—and though it was termed the Eighteenth Egyptian Dynasty of the Ramses, it was more accurately Philistine with its capital at No-Ammon, which it appears was the original Philistine Gath. Adopting the god Ammon of Thebes or Shiloh, his seat of worship was transferred to No-Ammon. At Hebron the fortress was permitted to fall into disuse, the stones formerly sacred to Cronus-Saturn were ascribed to the Egyptian Hercules, and Ramah, no longer of great account, declined, and was called Ramses. Moreover, the new Pharaohs annexed the divine status of the former Ram or Rama, and *became god-kings*, while the former activity in those regions dwindled until the time of Moses, over

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[1] Lepsius, *Egypt. Chronology, pp.* 422, 476.

300 years later, all of which, according to the revised chronology, occurred *circa* 1670–1662 B.C.

Lepsius, although he vainly sought for Abaris in the Nile Delta, yet rightly believed that the city of Ramses and Abaris were identical and cited Eusebius, who wrote, "Jacob sojourned in Ramses which was formerly called Abaris."[1] The Rev. Mr. Lawson also says, "A writer on the subject of this name Ramah draws attention to Raamses or Ramses, a *stone* city in Egypt, and says that oriental geographers speak of it as the ancient capital of Palestine "[2] The reference to a "stone city" points definitely to the city of the monoliths—our Avebury.

The Eighteenth Dynasty, the Ramses (or Rameses), thus annexed the name, and, what is more, assumed the Mantle of Divinity which for five centuries had placed the Israelite Judges in turn on so consummate a height as the living Messenger or Oracle of the Lord, heirs to the patriarch Ab'Ram. The Ramses kings became the Ramas of the south, as heirs of the Cushite Gad—as Diodorus stated that the Egyptian kings did so borrow from the Cushites—and, as it appears, transferred the oracle of Ammon (or Ham) to their capital Gath, re-naming it No-Ammon, it also being known as Rabbath-Ammon, where they piously preserved the "iron bed" of Og, a relic of the ancient patriarch, whose claims to divinity they had annexed. Thus did the Egyptian or Philistine kings enlarge their stature to divine beings, and who of old time dwelt among ordinary human beings as the Egyptian priests told Herodotus had happened.

These Ramses, moreover, by the aid of "magic" in which black art they became very proficient—but not proficient enough in the end—extended their power and influence until the collapse of their ascendancy at the termination of the Nineteenth Dynasty 327 years later. For in the reign of Amenophis occurred the thirteen years' war, in which the Egyptians proved inferior in armaments to their oversea enemies. The period terminated with the Great Catastrophe.

The first of the Ramses Dynasty which had recovered Mizraim from the Hyksos or Israelites were honoured as the "Deliverers," and this tends to recall the mythical account of the Seven Against Thebes, and its later renewal by the Epigone, or "Deliverers," sons of the former Seven heroes, behind it a long-drawn-out quarrel between Argives and Thebans, the Thebans, according to Æschylus, regarding the Argives as the "foreign-speaking foe," they themselves being Phœnicians.[1] The Thebans, in this prolonged war, like the Israelites, used "magic" against the Seven, such as when Capaneus, placing a ladder against the walls, was destroyed by a "thunderbolt," and as when Amphiaraus, fleeing from the walled city, was suddenly swallowed up by the earth together with his chariot and horses caused by another "thunderbolt."

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[1] *Anas. Graeca*, ii, 174.

[2] Rev. J. P. Lawson, *Scrip. Gazetteer*, ii, *pp.* 343, 345.

Ten years later, the Epigone having renewed the war, the Thebans, defeated in battle, retired behind their walls and consulted Teiresias, their seer, who foretold that the gods had declared for their besiegers and that there was no hope of further resistance. Thereupon they sent a herald to the enemy offering to surrender on terms which were granted, whereby they were given free conduct to depart. They then moved to another region altogether with their families, and sought a domicile among the Illyrians in the same manner as the Israelites imposed themselves on the Jebusites. The parallel is very near, and, allowing for the elusiveness of Greek mythologists, Œdipus, who defeated the "Sphinx" (Goliath) in the first place, and was in old age betrayed by his sons, answers to David. It is the Bible story in epic form.

The Cadmeian legend has its sequel related by Herodotus when he says that the Cadmeians, driven out of their country by the Argives, found shelter among the Encheles in Illyria.[2] This in turn bears close relation to the fable in which Cadmus, crushed by the terrible doom that weighed upon his city of Thebes, retired among the Encheles or Encheleans of Illyria where his son Illyrius was born. There is another allied myth to the effect that the Cyclop Polyphemus ("of many legends") had three sons by Galatea (*i.e.* Rhea-Cybele, consort of Cronus), who were named Celtus, Gallus and Illyrius. In this latter legend Polyphemus appears to be a synonym for Cadmus himself—who, in turn, as has been shown, was Ab'Ram—and leads to the conjecture that as the parent or patriarch of the Celts, Gauls, and Illyrians, a distinction which should be noted, the *S*alatis of Manetho should have been properly *G*alatis, possibly a copyist's error, Galatis and Galatea providing the eponyms.

Where do these traditions take us? If Cadmus were the synonym for the removal of the Israelites expelled from Hebron, the country of Illyria takes the place of Jerusalem. Such at least is the inference I must draw. The question then arises, why Illyria? What has or had Illyria in common with the Hebrews and Jerusalem? In a revision of ancient geography neither Greek nor Roman Illyria were where they are assumed to have been. Pausanias, in a passage, hints, for example, that Joppa, the port of Jerusalem, was in Illyria, and we have a strange reference in St. Paul's Epistle to the Romans to like effect.[1] Who also were these Encheles or Encheleans? They bear a near resemblance to the word English, an ancient nation, known to Scandinavia as Engels.

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[1] Her. v, 57. "Phœnician" was a generic term used for Chaldeans.

[2] *Op. cit.*, v, 61.

Leaving aside for the time being the question of Cadmus and the fate of his descendants, the question now arises as to what constituted the territories from whence the descendants of Ab'Ram were expelled by the Mizraimites, if they are transplanted to the broad acres of south-western England.

Bible accounts of certain sites are often contradictory and uncertain, but it is reasonably correct to say that for the purposes of this work we may describe early Israel as bounded on the north by the Peak area of Derbyshire and Worcestershire, and southward by the English Channel, excepting Dorset, Cornwall and most of Devon. North of the Marlborough Downs, incorporating most of Gloucestershire, and the territories east of the Severn, lay the fertile Bashan, also known as the land of Argob, over which of old ruled Og, who, according to the Book of Joshua, dwelt in Ashdod or Ashtoreth, which I believe was the original Cirencester. He also ruled in Mount Hermon, another name for Ammon or Shiloh, the sanctuary of the god. It was bordered on the east and south-east by the chalk hills of Gilead, noted for its herbage, otherwise the Marlborough Downs, and adjoining it lay Sharon or Saron, where the royal herds were pastured, namely Salisbury Plain. The Moabites occupied roughly the present Berkshire, stretching as far as the River Thames. In the west was the Sea of Galilee, otherwise the Bristol Channel, and certain very vital cities lay in Somerset, really belonging to the Philistines or Egyptians, including Bethel or Ai or Ajalon, of which more presently.

Bashan's rich pastures and forests were renowned. Its oaks to the Psalmist and prophets were its chief glory, and the smooth downs, *Mishor*, the plain, was a "place for cattle," like the Marlborough Downs. Bulls and rams of Bashan were a by-word for excellence. Gilead, the chalk country, where stood Ramah or Ramoth-Gilead, was also famed for its cattle and herds like Saron or Sharon. It will be recalled that when Ab'Ram and Lot first settled in the south, and abode on a mountain between Bethel and Ai (or Hai), their herdsmen fell out, and so they parted company. Ab'Ram went to Hebron but Lot selected the region towards Sodom or Kadesh. Josephus tells us that Lot's descendants, the Ammonites and Moabites, were inhabitants of Bashan. Gad also occupied a large part of Bashan, as far as Salcah in Gilead, and its eastern border stretched down to the outskirts of Sharon [1] Incidentally there are no chalk lands in the modern Palestine, and very little grass will grow there.

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[1] "From Jerusalem and *round about Illyricum* I have fully preached the gospel of Christ" (Rom. xv, 19). The context implies that Jerusalem was in Illyria or very adjacent to it. What other meaning can be given to those words? see Appendix C.)

From early times the Israelites of Hebron were bitter enemies of both Ammonites and Moabites, the former being allied with, or closely related to, the Philistines. I have indicated as the region of Bashan what to-day in England is known as the great and fertile Midland Plain, in the same way as Coele-Syria, as Josephus says Bashan was later named, was also called the "great plain." It may possibly be that descendants of the original Hyksos or Israelites yet form some proportion of the inhabitants of the Midland Plain, those who remained behind, or some of them, when David led his followers to Jerusalem. Later than the sixth century A.D., a native people named Hwicce or Hwiccas dwelt in the counties of Worcester, Warwick, and Gloucester. We gather from the Venerable Bede that they had a king and were ruled by chiefs, and that they were subdued, if not destroyed, by Ceawlin, the last Saxon king, in a battle fought by him against the kings of Bath, Cirencester and Gloucester, who were defending their rights. The ancient diocese of Worcester was called "Episcopalis Huiccorum," and these Hwiccas may have represented the last vestiges of the Hyksos, their Egyptian name.

If we attempt to fit these Bible regions into the present Palestine it is immediately apparent that they refuse to tally in any possible manner with the Bible accounts. In Bashan, for example, was the valley of Thamnas, Thamna, or Thamnatha, lying between the Great Plain and Saron. In Timnath, as the Book of Judges has it, dwelt a fair Philistine maiden of whom the hero Samson was enamoured and where he slew a lion with the strength of his arm alone. It is possible that this place is represented to-day by the ancient little township of Cricklade, lying between Cirencester and Avebury, whose parish church is dedicated to St. Sampson, of whom we possess no cognisance as such. The young Thames flows through this town, but as late as A.D. 905 it was pillaged by the Danes who came upstream in their shallow boats. This name Thamnas is very close to our Thames, and if the elusive "St. Sampson" were originally the Danite hero Samson, the Hebrew Hercules, it fits in completely with the surrounding topography. Cricklade may have derived its name from Erich, a variation of Hercules (cp. Erc, Eric, Erich), and *lade*, a stone, as to which the parish church contains certain very ancient and obscure Celtic engraved stones.

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[1] I Chron. v, 11, 16.

It may be useful here to interpose some remarks about the hero Hercules and the hero Samson, in view of the fact that Egyptian Thebes, our Avebury, was closely associated with him. Although the Greeks only regarded him as the greatest of Heroes, the Egyptians placed him among the twelve great gods who ruled before Osiris.[1] His peculiar distinction was that he represented DIVINE STRENGTH, something infinitely beyond the capacity of other human men. This strength was associated with immense pillar stones, sacred to him, like the Pillars of Hercules, which stones were endowed with certain magical qualities. This cult of the divine Hercules was paramount in Tyre, the greatest city of the ancient maritime world, where the god was given the epithet of Melqarth, and Tyrian coins symbolically employed the design of the two Pillars, each being intertwined with celestial serpents thus indicating lightning or divine fire. That the origin of the idea of the Pillars of Hercules was attributed to Thebes appears from the account of Arrian that, when Alexander the Great led his army before Tyre, he demanded permission to sacrifice in the temple of Melqarth on the grounds that he believed the Hercules of Tyre was identical with that of Thebes.

I contend that the association of Thebes with Hercules was owing to the presence of those great sarsens so lavishly scattered about the area of Avebury, and that there is a link between the Hebrew Samson and Hercules, as in the sixth of his exploits Samson removed the pillars or gates from Gaza to Hebron.[2] Prof. Ignaz Goldzhier says of him: "The most complete and rounded-off solar myth extant in Hebrew is that of Samson, a cycle of mythical conceptions fully comparable with the Greek

[1] Her. ii, 43.

[2] Judg. xvi, 3.

myth of Hercules."[1] In many cases their exploits were very similar and both heroes slew a lion by tearing asunder his jaws. Nor is the introduction of Hebron or Thebes without significance. Samson was the Danite hero *par excellence*, and we have the Greek tradition that the sons of Dan (Danaus), fleeing from Egypt (Ægyptus), settled in Hellas for centuries, were expelled from their lands by Eurystheus, and returned to Thebes, "their original home," and who, in the Erse story, from thence migrated to Scandinavia, named after them, Dane-mark.

Consider then that the tribe of Dan, when Hebron was the capital, produced a hero named Samson, who later became immortalised as a Hero or God, that the tribe of Dan called themselves the Heracleids because Heracles or Hercules was their own hero, and that they claimed the epithet as their own because of Samson. I might add that, in my former volume, I have shown how thoroughly the legends and traditions of the Heracleids or Danai or De Danaan belong to the folklore of the British Isles.

Classic knowledge where the early Egyptian sites and history are concerned must have been mainly from hearsay. Both Strabo and Ptolemy indicate the Sethroitic Nome whose capital was Heracleo-polis, city of Heracles, or Hero-on-polis, City of the Hero, where also was Abaris or Avaris, and Josephus states that when Jacob and his sons appeared before Joseph when they went to Mizraim to beg food, the meeting took place at Hero-on-polis.[2]

Despite Strabo and Ptolemy no trace of the City of Hercules or of the Hero exists in the regions of the Nile, but visitors are shown mounds of rubbish near Ahnas-el-Medinah, 65 miles south of Cairo and east of the Fayum, although the Sethroitic Nome is placed in the Nile Delta. Both cannot be correct! The modern authorities of the various dynasties, such as Mariette, Lepsius, Wilkinson, and Brugsch, term the Ninth and Tenth Dynasties the Heracleopolites, but Manetho knows of no such a dynasty. They identify them also with the "Karba of Egyptian and Kabanis of Assyrian inscriptions," vouchsafes Baedeker's *Guide to Egypt*, but all is vague and uncertain. As it is they place Thebes at the far southern end of Egypt, the Sethroitic Nome at the other, where was Abaris, and yet identify them with a zone near the Fayum, south of Cairo! Heracleopolis or Hero-on-polis was, of course, no other than Ramah, later Ramses, Avebury.

The great stones of Avebury offer unmistakable clues to the real trend of prehistory. Through the long centuries of paganism, stained with human sacrifices, to those of Christianity, the "chained" stone monster, most venerable of its order in the world, still retains the vestiges of a long-lost past and points to Britain's historic rôle as the founder of civilisation.

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[1] Goldzhier, *Myth. Among the Hebrews, p.* 248.

[2] Jos., *Antiq.*, II, vii, 5.

III. THE VICISSITUDES OF BATH, CITY OF AMMON

Although Ab'Ram prepared strong defences at Hebron in the event of enemies approaching from the north or east, the Book of Genesis evinces his early and strong interest in the land of Havilah, which, according to it, was situated in the Garden of Eden In this same region, among others, was the famous city of Ai, also called Hai, or Aiath, or Ajalon. In close proximity to Ai was Bethel, the place of the Stone of Jacob, while near by was Beersheba, and not far distant was the Philistine city of Gath, its stronghold and capital. In addition to these there flourished not far distant another city of great fame, providing a link with the Atlantis of Plato, namely Gades, the city of Gad, known also as Tartessus or as Tarshish Its earliest Bible name was Sodom, destroyed by the hand of God by means of fire from heaven. The name Sodom signifies the city of the south.

It is this region I propose to examine for further clues to the prehistory of Britain, as culled from Biblical, Greek, and native sources.

When Ab'Ram and Lot parted company the latter patriarch moved to the plain of Jordan and termed it "The Garden of the Lord," pitching his tent towards Sodom, whose descendants, according to the same Book of Genesis, became the Ammonites and Moabites Of the important tribe of Gad, whose totem was the Old Lion, and who were Cushites (or Chaldeans), we are told that its later borders reached to Jazer (or Gaza), all Gilead and half the land to Aroer before (or opposite) Rabbah.[1]

Another mention is made of Gad's northern boundary in Ezekiel, which lay, it is said, "over against Hamath," the "river" to the "great sea"[2] The name Hamath, or "great Hamath," prefixed by the words "the entering in," signified a river estuary, the equivalent of our word "mouth" of a river, but sometimes the word was employed to indicate a port at the mouth of a river. It explains why Solomon (whose maritime trade with Tarshish or Gades, the city of Gad, was so closely associated with the long treasure voyages to Ophir), built "store-palaces" or warehouses at Hamath for the returning vessels' cargoes, that most important river mouth which I shall endeavour to show in due course related to the mouth of the Bristol Avon. Maps of the present Palestine, based on the O.T., fail completely to indicate any of these points and wrench Gad entirely away from its true situation.

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[1] Josh xiii, 25

[2] Ezek. xlvii, 15, 16, 20 , xlviii, 28 In any map of Palestine Gad is placed in what is the modern Trans-Jordania, far distant from the sea. Hamath is indicated vaguely as near the Sea of Galilee, as all know an inland fresh-water lake, although Hamath is described as adjoining the "great sea," actually the Ocean. These incompatible differences are decided at Severn's mouth, for the "Sea of Galilee" was properly that of Galil, or Wales, the latter still so-called by the French as Galles.

In the immediate vicinity of Hamath was Tarshish or Gades, and not far away, closely associated with it commercially, was Gath, which, as I have suggested, was later re-named No-Ammon or Rabbath-Ammon, the very important first capital of the Egyptian or Philistine Pharaoh. The first word Rabbath, applied to Ammon, and sometimes used alone as Rabbah, "populous," or from the root *Rab,* prophet or teacher. The Ammonites, as was mentioned, were worshippers of the god Ammon or Hermes, and it would appear that generally Gad was closely associated with the Ammonites. Rabbath-Ammon from very early times was the capital of a king, and in the reign of David was described by Joab as the "royal city" and the "city of the waters," which he besieged for so long.

Bible students apparently fail to recognise that No-Ammon and Rabbath-Ammon were one and the same, so it is not surprising that, in the confused and misleading geography and territorial distribution accorded to the present Palestine, No-Ammon is generally regarded as a name for Egyptian Thebes and Rabbath-Ammon, as the city of the Ammonites, is placed in the arid regions east of the Jordan, for which error, as in many similar instances, the Romans, probably in the time of Constantine the Great, are partly to blame. Nevertheless, a careful examination of Bible references should make it plain that they were one and the same. The description of No-Ammon by Nahum gives some idea of its true situation, and he also stresses it as a "city of the waters," in proximity to the sea. Comparing it with Nineveh, he says as follows:

> Art thou better than No-Ammon that was situated among the rivers, that had waters round about it, whose rampart was the sea, and her wall from the sea? Cush and Mizraim were her

> strength and it was infinite. Put and Ludim were (her) helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of the streets: and they cast lots for her honourable men, and all her great men were bound in chains [1]

Such was the fate of No-Ammon, the former great ruling city, at a critical period in the history of the world. That this city was identical with the Philistine Gath is indicated in more than one passage. In the savage wars between Philistines and Israelites in the days of Samuel and Saul, King Achish of Gath held supreme command over the other Philistine lords, who, none the less, did not hesitate to criticise him strongly when he became the patron and friend of the renegade David, to whom he gave refuge and material assistance after the latter's flight from the vengeance of Saul. The Philistine lords distrusted David thoroughly. He offered, or pretended to offer, his assistance to the Philistines against his own people. The Philistine Seren regarded his followers as undesirable allies "What do these Hebrews here?" they demanded of Achish, "make this fellow return."[2]

Achish, King of Gath, certainly demonstrated great kindness to David during his years of exile, his life in continuous danger from Saul, for he harboured him for sixteen months, together with his two wives and 600 irregulars, presenting him in addition with an estate and maintenance until the Philistine princes forced his dismissal.[3] Yet for all that, we have David's subsequent unfriendly return for past favours, possibly in collusion with Hiram of Tyre, whose dependant he was in effect, when deliberately he made war on the King of Rabbath-Ammon, on the frivolous pretext that when he sent emissaries to congratulate the son and successor of Nahash, because, he said, "his father showed kindness unto me," the embassy was roughly treated.[4]

Now, there is no Bible record of any such king as Nahash, nor of any independent monarch who showed favours to David other than Achish, although we possess more details of David's youth and reign than of any other king, so that no other king but Achish could have patronised the young upstart whose romantic career makes him outstanding. In other words the Nahash, King of Rabbath-Ammon, was identical with Achish, King of

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[1] Nahum iii, 8–10.

[2] I Sam. xxix, 3, 4.

[3] I Sam. xxvii–ix.

[4] II Sam. x, 2–4.

Gath, and the two renderings are seen to be practically similar when the initial "N" in Nahash is dropped. Such being the case it is plain that Gath and Rabbath-Ammon were one and the same, which explains the difficulty of the writer on the subject of Gath in Sir William Smith's *Dictionary of the Bible*, when he admits that "Gath as a name disappeared at a comparatively early date." Another example of their mutual identity occurs in the report of the war of Uzziah against the Philistines, who broke down the walls of Gath, after which the Ammonites "gave gifts to Uzziah," and "his name spread abroad to the entering-in of Egypt," otherwise Great Hamath.[1]

Who were these Philistines? They were among the original Rephaim or Giants, who, according to the O.T., were the wicked men destroyed by the deity because mankind had filled the earth with violence and corruption. The giant Repha or Rapha of Gath, and his four enormous sons, one having double toes and thumbs, originally gave the name Rephaim to the Hebrew vocabulary. The huge Goliath, the knight who challenged the best man among the Israelites to settle the dispute when the Philistines were besieging Hebron, who was preceded by his squire carrying his gigantic shield, was another man of Gath. That David held the Philistines as of great account as soldiers is demonstrated as stated by the fact that when a power in Jerusalem he formed his royal bodyguard of mercenaries, including Cherethites (Cretans), Pelethites (Philistines or Carians) and Gittites (men of Gath) of whom he employed six hundred.[2]

The Philistines were included ethnologically as Mizraimites or Egyptians. Josephus says, "All the children of Mezraim being eight in number, possessed the country from Gaza to Egypt, although it retained the name of one only, the Philistim."[3] They were by origin the Leleges of classic note, another name for the Carians, from whom it would appear the Western Hebrideans and the Bretons are descended. The Philistines were a reliable, brave, warlike, chivalrous people, aristocratic, imperious, and haughty, but withal generous, a formidable military power who could place 30,000 chariots in the field against Saul. They possessed warships and merchant vessels, conducted much commerce by land and sea, and Isaiah says that their land was full of gold and silver. Like other Egyptians they employed oracles, soothsayers, and seers, were addicted to the infernal deities, and made a "baldness between the eyes" in religious ceremonies concerned with the Underworld worship of Osiris and Isis. They may be considered to provide a definite link with the Underworld cult so widely spread in ancient Britain and Ireland, as was also the case in the Mediterranean Egypt, much of which esoteric faith seems to be centred round the original and prehistoric King Arthur. According to Mr. Lewis Spence, King Arthur and Osiris were derived from one original. He remarks as follows:

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[1] II Chron xxvi, 6, 8.

[2] II Sam. viii, 18; xv, 18.

[3] Jos., *Antiq.*, I, vi, 2. Exeter probably stands on the site of Gaza, and the passage cited implies that the Philistines generally occupied the south-west from the Severn Estuary to South Devon.

> That Arthur and Osiris are indeed figures originating in a common source must be reasonably clear to the student of myth. Druidism is only the cult of Osiris in another form, and Arthur seems to have a common origin with Ausar or Osiris.[1]

Apart from esoteric resemblances between the Philistines and the legendary King Arthur, there are similes in more material pursuits. The Philistines were governed by aristocratic chiefs who stood in the position of feudal lords, and might be acclaimed as the originators of the code of chivalry, for they, like King Arthur's bold knights, possessed an order of knight errantry. They even used the title of "Sir," for the five Philistine lords were called "Seren," the plural for "Ser" or "Sir." Admittedly of the same race as the Careni or Carians, to whom I have referred previously as dwelling in north-western Scotland and the Isles, this people, says Herodotus, were the first to fasten crests on helmets, put devices on their shields, and were a great maritime people in the time of Minos, as the Philistines undoubtedly were in the reign of Solomon. They were a very religious people according to their lights, moral, and held adultery in the greatest detestation. Of all the early races we know of perhaps they were the noblest, who more than once showed their chivalry towards their enemies. They may surely be esteemed as a northern people utterly alien to all oriental characteristics. I suggest that they were Ionians by origin, like the Athenians.

The geographical situation of Gath may perhaps be denoted in a passage of Amos, when he says, "Pass ye unto Calneh to see; and from thence to Hamath the great: then go down to Gath of the Philistines."[2] If we may regard Calneh as referring to Calne, on the Great West Road, between Avebury and Bath, a very ancient township, great Hamath as signifying the mouth of the Severn at Bristol, and Gath as the illustrious city of Bath, to which the traveller was to go *down* from Hamath, as would be the case on the assumption suggested here, these fit into the general scheme, and the description of Nahum, already cited, of No-Ammon, also agrees with the topography of Bath. It is situate "among the rivers," and the Avon winds "round about it," in addition to which prehistoric Bath had a rampart (part of the Wansdyke) which seems to have guarded the river approaches to the city from Burwalls, opposite Clifton, where the Avon narrows and becomes more shallow. Burwalls ("Borough Walls") was a strongly fortified Celtic fortress which commanded the high banks of the Avon towards its mouth at its one point of crossing, and might be described as "her wall from the sea." Bath for many ages has been described as "the city of the waters," and it is conceivable that Joab knew of its thermal springs when he so termed the city of Rabbath-Ammon, although according to Geoffrey of Monmouth the baths were first built by Bladud in the eleventh century B.C.

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[1] Spence, *Mysteries of Britain*, *p.* 126.

[2] Amos vi, 12.

The names accorded to it, viz., Rabbath-Ammon and No-Ammon, are probably not so obscure as they may seem. It was often the custom in Biblical times to give additional cognomens to places, such as in the case of Ramah and Ramoth-Gilead, or of Ashdod and Ashdoth-Pisgah, the springs of Ashdod. Rabbath, or, properly Rabbah, as I have stated, signified populous, well-populated, by extension a capital, derived from the Hebrew *rab*, a multitude, or *rab*, hence *rabbi*, a teacher or prophet. No-Ammon is more obscure, but if I am entitled to use Gnossos as a clue, the "city of Knowledge," derived from the Teacher Hermes, No-Ammon, rendered phonetically, like other Egyptian or Philistinish words, would signify also the city of the One-Who-Knows, Ammon, whose divine powers in the south had been transferred from Ramah or Abaris, the seat of Ammon's former oracle, and established in what had been the Philistine city of Gath. It helps to explain why the relic of Og, or Ab'Ram, was preserved there.

In the period antecedent to the Great Catastrophe, as I fully described in my previous work from the metaphysical point of view, there took place the thirteen years' war wherein No-Ammon or Rabbath-Ammon played a leading part in the struggle, to which it would seem the prophet Nahum was referring in the description he gives of her great men being led into captivity in chains. Amos, in a prophecy, to be regarded like in many similar cases as *ex post facto*, speaks of fire on the wall of Rabbath, which devours its palaces, of shouting in the day of battle, and of its king and princes led into captivity, as says Nahum, who ends his account by stating that there occurred a "tempest and whirlwind."[1] Jeremiah reports an alarm of war in Rabbah of the Ammonites and pictures it as a desolate heap burned with fire.[2] Ezekiel, who definitely classes No-Ammon and Rabbath-Ammon as one and the same, says, "I will execute judgments in No. And I will cut off Rabbath-No, and I will set a fire in Mizraim. Sin shall have great pain and No shall be rent asunder The young men of Aven and Pi-beseth shall fall by the sword and these cities shall go into captivity."[3]

When we assemble the evidence from these sources all pointing to the one momentous epoch, stark drama vividly stands out We may reconstruct a situation in which this great city was besieged, its walls broken down by fire—suggestive of gun-fire—the city then stormed and sacked, its king and chief men led away captive in chains as slaves, the city devastated and ablaze. But that is not the end. We are suddenly confronted with the words of Amos, "tempest" and "whirlwind," also Ezekiel's "No shall be rent asunder," and "I will cut off Rabbath-No." These sentences do not approximate to the fighting aspect, but to something unusual, hence, too, the use of the first personal pronoun restricted usually to a declaration by the Deity himself, "*I* will execute judgment in No," etc. It seems to imply that at the crisis in the fate of the city there was a tempest, a whirlwind, and that it was "*rent asunder*" by earthquake, for only such a conclusion would apply to these words Meanwhile, adapting the statements of Ezekiel to the city of Bath, be it noted that the names "Sin" and "Aven" are used in relation to "Rabbath-No." The first may relate to the ancient Sion Hill, of Bath, regarded by authorities as the site of the ancient citadel; and "Aven" of course can answer to the River Avon which winds round the city.

The word "Rabbath," may have been related to the populous city, from *rab*, a multitude, but the last syllable "bath" remains unexplained unless it signified "populous Bath." Yet, taken in conjunction with No-Ammon, *rab*, related to teach, instruct, implying divine teaching, prophecy, may seem more in accord. One of the gates of Heshbon, whence the road led to Rabbath, was named "Bath-rabbim," which seems to relate Bath to sacred doctrine.[4]

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[1] Amos. i, 14–15.
[2] Jer. xlix, 2.
[3] Ezek. xxx, 14–17.
[4] Canticles vii, 4.

Possibly, and purely conjecturally, we may exploit this name Gath by shearing off the initial letter—for Rolleston, an authority on the Celtic race, contends that the Erse is the purest surviving Celtic tongue in which names beginning with vowels were preferred to consonants, the Goidels far later being addicted to the initial letters "B," "G," "L," and "P,"—in which "Gath" becomes "Ath," by extension Athenai, otherwise Athens, whose tutelary deities were Athene (or Minerva), and Poseidon, both of whom appear to have acted in a like rôle in regard to Bath. It is admittedly a slight clue, if one at all, to consider Rabbath-Ammon as the prehistoric Athens, but the prehistoric Athens and Cadmeian Thebes were apparently not far distant from one another, that Thebes was traditionally in Greek myth overthrown by the men of Argos, and, if a coincidence, Bashan was originally called Argob in the O.T., in addition to which, the inundation or destruction to both Athens and Thebes in the Great Catastrophe—the Deucalion Flood in Thessaly—was called Ogygian in the case of these two cities, and we may perceive the reason why this accordingly should have indicated the connection between Thebes and Rabbath-Ammon as Athens.

The possible link may be stronger yet. Rabbath or No-Ammon, according to the prophetical works cited, became the vortex of a vital struggle, the climax to the thirteen-year war between the gods and the giants, in which that city fought desperately against invading hordes, strongly armed, from the east. It stands out as the heroic city of the Scriptural records, veiled carefully as they were, and it may seem to have performed deeds attributed to Athens by the priest of Sais, as recorded by Plato, who placed Athens in the island of Atlantis. The passage in question is in the *Timaeus*:

> For there was a time, Solon, before that great deluge of all when the city which now is Athens, was first in war, and was pre-eminent for the excellence of her laws, and is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells. . . .
>
> And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjected. . . .

The priest of Sais goes on to describe how the warriors of Athens were destroyed in this Deluge like those of the enemy, and there is Bible evidence also which indicates the same fate as overtaking both invaders and defenders of Rabbath. This is suggested by the prophets cited with macabre mention of "tempest," "whirlpool," "rent asunder" and "cut off." Surely such words were not merely loose statements to describe a siege and the sacking of a city?

From British accounts, so meagre of the remote past, there is little that can be claimed as relating definitely to Bath. Geoffrey of Monmouth indicates it as an important city, the seat of a king, in the time of the first Trojan invaders, *c.* 1100–1050 B.C., in which Bladud, cured from leprosy by bathing in the hot thermal waters nearby, in consequence established baths for curative purposes. The Fosse Way offers testimony of its pristine importance, for this most important means of inland transport was not originally a road alone but a canal, seemingly the centre of a chain of inter-communicating canals which served the Midlands, the south to Seaton, and extended north-east as far, at least, as York, and perhaps farther yet. The name "Fosse" indicates a ditch, accordingly a waterway, and it passed through the centre of Bath from north to south. Indeed, Bath must be regarded as the focus of this traffic whence supplies from across the seas were taken to the Avon mouth, where lay the great high seas port, thence up the Avon to Bath in barges, for it was navigable so far, and finally transferred to other craft to be taken eventually to their destination. It appears to be the "ditch" referred to by Plato in his description of the advanced civilisation of Atlantis.[1] In addition Bath was situated near the Mendip Hills, where lay valuable silver-lead mines, regarded anciently as silver mines, which would create further traffic.

This fair city, laid waste many times in its past history long before Vespasian both destroyed and restored it, and who—or his son Titus—was reputed to have built the Roman baths, was four centuries later again laid waste by the invading Saxons. Bath is built in the decayed crater of a very ancient volcano, its amphitheatre of hills, like Lansdown and Beechen Cliff, having formed part of the original crateral walls. Formerly the city spread north-westward to Sion Hill, and to Lansdown, which dominates the city below. Collinson, in his well-known *History of Somerset*, says that Sion Hill originally possessed fortifications, and this same Sion (cp. Zion, God), may explain Ezekiel's Sin,

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[1] *Vide The Riddle of Prehistoric Britain, p.* 131, from the *Critias*, which describes the "great plain," answering to the Midland Plain.

"the strength of Mizraim," the citadel of No-Ammon. In olden days Bath, like every city of importance, possessed its fortress to which the people could resort in times of danger.

Solsbury Hill, an almost isolated eminence to the north-east of the city, has a truncated summit of thirty acres, but it bears no trace of any earthworks and lies too far from the city proper to have been its fortress. Its name suggests a temple of the sun-god, but the unknown god of Bath is represented by a large stone plaque of the head of a deity with head and beard composed of fiery serpents. Some think it represents the Sun, and it bears a close resemblance to the coins of Rhodes, an island of volcanic character where both Helios and Poseidon were honoured, primarily the former if we remember our *Odyssey*. In the *Antonine Iter* the city is described as Aquae Solis, the Waters of the Sun, and the Romans may have assumed that the British god Sul was their Sol—as very likely he was. Yet for all that it may well represent Poseidon.

Linked with this unidentified deity—like the "unknown god" of Athens—was the goddess Minerva or Athene, goddess of wisdom, and tutelary protectress of Bath, whose once magnificent temple stood on the site of the present Pump Room. Her symbols, the helmet and owl, appear on many a sculptured stone. Like Bath, Athens was built originally on a volcanic site and the ancient tradition had it that Poseidon and Athene vied with one another as to which should become its chief deity, a contest won by Athene. Bath in no way answers topographically to the historic Athens, but the first Athens drowned in the Atlantean Flood may have been erected on the site of Bath. I repeat it as merely a possible hypothesis.

Minerva's temple in Bath stood on the east of the Fosse Way, nearly midway between the North and South Gates. Its portico was supported by large fluted Corinthian columns crowned with sculptured capitals. The frieze, says Collinson, was decorated with gigantic images, figures of birds and beasts—perhaps symbolical deities—and "groups of foliage." There was found the immense head of the unknown god with his fiery locks, and also a head of Artemis and, in addition, a caduceus of Hermes. After the Roman withdrawal in A.D. 410, Bath's chequered career remains a blank until it was overthrown by Ceawlin of Wessex, who took it by storm, and left it in ruins as recorded in a crude Saxon poem entitled "The Ruined City," which even then must have retained some vestiges of its illustrious past. The verse is as follows:

> Strange to behold is the stone of this wall broken by fate,
> The stronghold is bursten,
> The work of giants decaying,
> Roofs are fallen, towers are tottering,
> And mouldering palaces are roofless.[1]

To what giants does the Saxon poet refer in this lament? At all events as late as the reign of Henry VIII certain antiquities had survived the holocausts of war. It was still a walled city, and by the North and South Gates statues and mural engravings displayed, with other objects, a head of Hercules, and near it a whole length figure of the Hero strangling two serpents; a foot-soldier with sword and shield; several foliage wreaths; two images embracing one another; two heads with ruffled locks and a running greyhound; near the West Gate was a Medusa head and also Laocoön of Troy encompassed with serpents; between the North and West Gates Cupids with wreaths of wine leaves and two images, one grasping a serpent; an oblong stone with a statue of Persephone, consort of Pluto, Queen of Hades, with her cornucopeia thrown over her left shoulder; and also another Medusa head, shaking her snaky locks.[2] Taken altogether these relics give an impression of not being the usual type of Roman decorations, but more like as would be expected of Trojan survivals, such as Laocoön and the Medusa heads.

Collinson says that the British name for Bath was Caer Palladwr, derived of course from Pallas Athene, which might be translated as the city of Pallas, or the city of Wisdom, but it should be recollected that the statue of Pallas also defended Troy. With all her vicissitudes, unlike cities in Greece and elsewhere, Bath refused to expire. She was too vital, situated in the heart of affairs in the ancient world, and to-day, exalted and venerable, she yet thrives as one of the oldest and most beneficent cities in the history of the past. I recommend noble Bath to you as the heroic No-Ammon, city of the Philistines, an illustrious and enterprising people, closely concerned with King Arthur.

IV. Gades or Sodom and Avonmouth

We will now pursue the antiquities of Wessex, in relation to Ab'Ram, his Israelites and Mizraim.

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[1] Earle, *Transactions of Bath Nat. Hist. and Field Club.*

[2] Collinson. *Hist. and Antiquities of Somersetshire*, i, *pp.* 10–11.

In discerning the history of the past and the part played in it by the people of the Bible and classic nations, including also Plato's Atlanteans, one of the most important clues turns on the great port of Tarshish, which through the ages bore various names. It was the city of Gad or Kadesh, it was Gades or Gaddir or Gadara, and it also was Tartessus, the region of the traditional final destruction of the giants when the gods defeated the giants and threw them deep in the earth; and it was, in addition to all others, the city of Sodom.

As Gades it was mentioned by Plato in relation to the island of Atlantis. That famous Athenian philosopher records that Gadeirus, the younger twin brother of Atlas, settled in the extremity of the island in question and built the city called, as he says, Gades after him. Bible geographers, who find it possible to slur over many Scripture sites, and conveniently ignore for example the evident relationship between Tarshish and Gades, have always been in a quandary to explain away the geographical position of Tarshish. They have to agree that it was identical with Tartessus, and they compromise by vaguely conceding the point that, together with the Isles of Chittim or the Isles of the West, it lay in Spain, and are consequently willing to recognise the present city of Cadiz as the site of this ancient port, so famous in Bible history as the venue of embarkation and return of the renowned ships of Tarshish which sailed to Ophir on their three-year voyages under the auspices of Hiram of Tyre and King Solomon, and was, moreover, the great port for tin and other ores.

Nevertheless, it was not situate in Spain, for how could Gades, expressly described by Plato as placed in the extremity of the *island* of Atlantis, have been on the mainland of Europe? Nor, incidentally, could the Isles of Chittim, the "Tin Islands," have existed off the coasts of Spain, where the ocean depths preclude any such possibility. But, say the wise men, Cadiz is a variation of Gades, and if there has never been tin near by it is found in the north of Spain. The answer to such objections is that Cadiz only obtained the name of Gades as late as in the time of Julius Cæsar, so its prehistoric value is nothing, that the tin north of Lusitania was not mined in prehistoric days and that the "Tin Islands" were known as the Cassiterides, and these definitely lay off Britain, not Spain. For all that, when Bible experts are compelled to concede that Tarshish and the Isles of Chittim lay in the West—in the Atlantic region—it opens up a big question, for they are inseparable from the geography of Palestine.

How in this case did Palestine exist in the Near East? Why did Hiram's and Solomon's ships sail to and from this port in the Atlantic, more than 2,500 miles supposedly from Tyre or Joppa?

To disclose the real site of Gades or Tarshish, I will first touch on Gadara or Gadaris, prominent in the times of the Maccabees under that name, but really the same city. Let us recollect that the apocryphal books of the Bible were composed at various ages by scribes sometimes differing not only in epochs, but in nationality as well. Gadara was a place of strength and noted for its remedial waters. It stood, we are told, at the extremity of the Great Plain, which included Bashan, and adjoined the Sea of Galilee, as also did Hamath. It was famed for the healing virtues of its thermal and medicinal springs fed by a stream called Callirhoe, among its patrons being Herod the Great, who took the waters of Gadara as a cure for the abdominal disease from which he died in great agony, probably from cancer. Strabo says that the citadel of Gadara stood on a height, at whose foot on the banks of the river were warm and healing springs and baths called Amatha—the Greek rendering of Hamath.

The name Callirhoë, given to the spring or springs, is curious for it was the same name mythically borne by the legendary mother of Geryon, who dwelt on an island near Gades, and it was also given to the water supply of Athens, according to Thucydides. These curative waters of Gadara, called Callirhoë, are related by Josephus to Lake Asphaltitis, near Sodom, and were associated in some way with the destruction of Sodom. Lake Asphaltites, a seismic or meteoric lake of tar or pitch—like many similar lakes caused by earthquakes in modern times—in the time of the Maccabees had dwindled into a mere pond.[1]

My previous researches have led to the mouth of the River Avon and the Severn Mouth, or "Great Hamath," and I mentioned that the Sea of Galilee could apply to none other than the Bristol Channel, the true Galil or Gaul, a name having every relation to Galil or Wales but none to the Near East. In this vicinity stood the city of Gadara and I claim that we may identify the citadel of Gadara with the precipitous eminence, a prehistoric fortress, controlling the north bank of the Avon at Clifton, 12 miles west of Bath. This eminence was known as Caer Oder, City of the Chasm, the former seat of an Arch-Druid, and stands immediately over St. Vincent's Rocks. It covers an area of about 510 ft. by 300 ft., and is connected with the two forts on the opposite bank of the river, one being Burwalls, and also with a defence system which embraces the Bristol area for many miles. At the foot of this eminence of Caer Oder is the site of former hot wells and baths to this day commemorated by a railway station bearing the name of Hot Wells—such is Progress!

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[1] Jos., *Antiq. of the Jews*, XVII, vi, 5.

The legend of King Bladud, cured of leprosy, by the hot thermal waters, as related by Geoffrey of Monmouth, is that Bladud, the father of King Lear, being afflicted with leprosy, was driven an outcast from his throne. He became a swineherd on the banks of the Avon, and observing that his swine, suffering from sores and scabs, were wont to plunge madly down the river's steep bank to wallow in hot mud caused by a subterranean thermal stream issuing there, and were freed of their sores, followed their example and found himself cured of his leprosy. Thus restored to health and to his throne he built hot baths at Bath, setting one expressly apart for lepers, and one such bath existed there in Collinson's time, as he mentions, not much over a century ago. Whether Bladud erected the baths at Clifton or at Bath itself may be problematical, for the supposed site of his cure is still named Swineford and lies about halfway between the two. If these hot streams emanated from the direction of Sodbury, east of the present Bristol and the coalfield, the possible site of Lake Asphaltitis, as the original source of their heat, might be explained.

There is another significant indication of its Bible relationship.

Gadara, as all know, provided the story of the Gadarene swine, one of the most striking Parables of Jesus of Nazareth, and Jesus, it might be permissible to remark, according to Glastonbury and Cornish traditions, was known to the people in the West-country, and as a boy accompanied his uncle, Joseph of Arimathea, who later founded the first Christian church in Glastonbury. The parable of the swine of Gadara who dashed down a steep place into the sea would have failed of its intent had not His listeners understood its application to relate to a well-known episode, otherwise the Bladud legend. In this story, therefore, we find in close proximity the origin of the Gadarene swine tradition and Gadara itself where was Hot Wells.

That Gadara was situate on a precipitous height by a river is emphasised by Josephus who relates that the Gadarenes clamoured against the tyrannical Herod, and in desperation "some of them threw themselves down precipices and others cast themselves into the river and destroyed themselves of their own account."[1] The Jewish historian portrays in these words a citadel by a river with precipitous cliffs such as Clifton affords, and some sought death by throwing themselves into the river below. Is it by chance that this very site of Caer Oder, the City of the *Chasm*, commands just such a chasm, to-day spanned by the Clifton Suspension Bridge, from whence many an unhappy soul has committed suicide? The alleged site of Gadara in Palestine explains none of these matters, but really it has no existence at all except as part of an arid plain. We read in the Wars of Josephus that Vespasian captured and destroyed Gadara, where many rich men dwelt.[2] Yes—at Gades, not in the arid wastes of the Near East! Vespasian destroyed Gadara as he destroyed Bath near by!

We now turn to the evidence of the Roman writer, Rufus Festus Avienus, who vividly describes the west coast of England from Land's End northwards, in the fourth century A.D., and who visited Gaddir, as Gadara or Gades was then named, or utilised the earlier information of the Carthaginian mariner Himilco.[3] According to his *Orae Maritimae*, and starting from "Œstrymnis" Peninsula (the Farthest West Peninsula), his name for Land's End, he describes with a wealth of detail the coastline from Cornwall to the mouth of the Avon and beyond. He mentions that beyond the strait he has described (the English Channel), the sea develops a vast gulf to the Isle of Ophiusa (that is, " Serpent " Isle), and states that the mainland opposite was called Œstrymnis, and was inhabited by the Œstrymnici (Extreme or Far Western people), but that "a multitude of serpents drove out the inhabitants of Ophiusa and gave the name to an abandoned land."

This reference, concerned with the coastline along the west of Cornwall and Devon, can only apply to Lundy. That strange, granite, earthquake-racked island, which lies twelve miles off Hartland Point, answers in every way to Ophiusa, for "serpent" was consistently employed by the ancients to indicate celestial fire or lightning, accompanying an earthquake frequently, or if struck by a meteor. Its towering and perpendicular cliffs yield every evidence of its former devastation from on high, notably the Devil's Lime Kiln, a deep-funnelled cavity gouged out of the rock by some celestial weapon, its missing portion being probably the Shutter Rock near by; its Punch Bowl, another meteoric residue; and, in another category, an ancient logan stone, indicating its ancient inhabitants. This island, once far greater in size, was at some time pulverised by a celestial bombardment of extreme violence and all signs of its former occupation were swept away except for a few tumuli and the logan stone aforesaid. Incidentally, here may remain one of the Isles of Chittim, the Isles of the West, which included the original Cyprus, once the resort of the fleets of Tyre and Tarshish. Ovid, we recall, in his *Metamorphoses*, accorded this very same name of Ophiusa to Cyprus, which was devastated by earthquake.

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[1] Jos., *Antiq.*, XV, x, 3.

[2] Jos., *Wars of the Jews*, IV, vii, 3.

[3] The works of Avienus (fourth century A.D.) have never received the attention they merit and the *Orae* is usually misinterpreted as relating to Spain. The details completely give the denial to such a view. His descriptions are said to have been derived from the voyages of Himilco who sailed round the British coasts more than once. But Avienus probably made the voyage himself for his vivid descriptions of personal observation do not appear to be second-hand information.

Proceeding northward from Ophiusa Isle, Avienus next mentions a temple consecrated to the goddess of the Lower Regions, a "grotto of deep obscurity" which lay beside the "vast marsh called Erebea." This vast marsh or swamp agrees entirely with the former inland and marshy lagoon of Somerset, to which the Romans accorded the name of Uxella. The allusion to Erebea recalls the "Meribah in Kadesh" of the O.T., both being probably derived from the Hebr. *Erebh*, the dark or west side of the earth, like Erebus, a name for the Underworld, with which the obscure grotto sacred to the goddess of Hades, Persephone, accords as consistent with this region. Mr. Whatmore, in his *Insulae Britannicae*, suggests, that the name of Europé, fabled "sister" of Cadmus and Cilix, whom they went to seek in the west, was another version of Erebus or Erebh, and it originally indicated, not the present Europe, but only the farthest west of Britain.

This ancient waterway, most of it formerly swampy except where certain heights stood out as islands, owing to its low level into which surged the tides and the outgoings from four rivers, stretched from the foot of the Mendip Hills to the vicinity of Taunton. Collinson thus describes it: "The coast from this point (the mouth of the Parrett) northward is flat and composed of vast sandbanks, repelling the inundation of the sea, and which, in ancient times, precedent to the birth of history, washed over these shoals and flowed up into the country to a very considerable distance, covering with its waters that vast territory called Brent Marsh and the moors as far as Glastonbury and Somerton."[1]

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[1] Collinson, *Hist and Antiq. of Somersetshire,* i, *p.* xi.

Altogether it occupied an area of over four hundred square miles.

From this Erebea, then, Avienus sailed onwards and observed other landmarks. In citing him I place the suggested interpretations in brackets:

> Thence from the marsh flows the Iberus [River Brue] whose waters fertilise the fields. Most people aver that the Iberes owe their name to this river and not to that Iberus which flows through the midst of the turbulent Vasconas [Spanish Ebro], for all the territories which border the river on the west are called Iberian. The eastern parts contain the Tartessians and the Cilbiceni [Celt-Iceni?].
>
> . . . Then Mount Cassius rises [Tin Mountain] and because of it the Greek tongue has given the name *cassiteros* to tin. One sees there a temple which advances to the sea and the height of Gerontis [Worlebury], so-called by ancient Greece, viewed from afar whence Geryon received his name. There stretch the coasts of the Tartessian Gulf [Bristol Channel], and from the River Tartessus [River Parrett], to this place [Gerontis] is a day's journey. There is the city Gaddir; first it was called Tartessus, formerly a great and rich city, now despoiled, humble, poor, a heap of ruins. Except for the cult of Hercules we have seen nothing remarkable about this place.
>
> The River Tartessus, spreading widely from the Ligustian swamp [Uxella] covers all parts in its course. It flows not in a single current, hollows out no one bed, but from the side of the dawn washes across the fields by three channels, and by four others washes the cities of the south. Above the Ligustian swamp stretches Mount Argentarius [Mendip], so-called by the ancients because of its fame.[1]

When we analyse these statements more closely, certain features emerge. Avienus' allusion to the Iberus River, to-day the Brue, proves that he is speaking of Britain and not of Spain, for he carefully discriminates between the Brue or Iberus and the Ebro (or Iberus), both drawing their name from the Iberians, but that the Iberes of Britain were the older. As to the Iberes in the west of Somerset differing from those in the east, it is a well-known fact that an Iberian people inhabited the western parts of Somerset from the Neolithic period at least, in contrast to those of the eastern parts. Knight says that the eastern Somerset folk are yet tall with fair hair and dark eyes; those of the western half are shorter with darker skins and hair.[2]

[1] Avienus, *Orae Maritimae*, 235 foll.

[2] F. A. Knight, *Somerset*, p. 74.

The description of the River Tartessus completely agrees with the character of the Parrett, the principal Somerset river apart from the Avon. It does advance through the agricultural lands by three channels or tributaries, the Isle, Ivel, and Tone; they do flow from the east; and four streams meander through the former Uxella, namely the Parrett itself, the Brue, Axe, and the north Somerset Yeo, which formerly helped to flood the swamp which Avienus called the Ligustian swamp as well as Erebea The Tin Mountain Cassius is a likely reference to the zinc mines of Mendip, where zinc of old was often identified with tin as an alloy of copper. Mount Argentarius is more easily recognised as relating to the once famous silver-lead workings on Mendip, an ancient industry largely exploited by the Romans.

Some years ago a large pig of silver-lead was unearthed at Charterhouse-on-Mendip, stamped with the letters EX ARG. VE., interpreted as "from the silver-bearing vein," but the words could better still have signified, *ex Argentario vena*, from the Argentarius mine or vein, for the one is a generalisation, the other characterises and qualifies the exact location on Mendip. Mendip silver-lead, it may be added, was once esteemed as silver and as such was minted by Charles II, William III, and the three succeeding monarchs, hall-marked with the rose.[1]

Another direct pointer to the direction of Gaddir is the reference to the height of Gerontis. According to mythology, Geryon dwelt on an island called "Erythia the Reddish," where his oxen were guarded by the three-headed monster Eurytion and his two-headed dog, Orthros. Hercules, in his tenth Labour, reached Geryon's island by sea, seized his oxen and sailed with them to Tartessus, after which he erected one of his famous pillars at Gades and the other in Libya opposite, the latter allusion to the Pillars being possibly a later embellishment.

Geryon, a king or magician, according to one version a son of the Gorgon Medusa, famed for "magic" arts, and to another as the son of Chrysaor, the Pelasgic name for Hephaestus, the arch sorcerer, dwelt near Gades or Tartessus in the hitherto fabulous Garden of the Hesperides. These clues to Geryon's "magical" connections, added to his monstrous guardian-familiar Eurytion and his barking, savage, two-headed dog, Orthros, convey in such matters the suggestion that the island was strongly fortified by certain ancient ordnance, possibly by three barking guns in one direction and two lesser pieces in another. To get to the truth one must euhemerise such tales. Geographically we realise its close proximity to Gades or Tartessus, and that, it is seen, lay in the vicinity of the Bristol Channel When Hercules erected his Pillars, one at Gades or thereabouts, and the other at Libya opposite, it may be noted that, according to Avienus, Libya faced the *left* coast of Europe, which, he indicates in another work, represented Ireland.[1] Thus we may find a solution to the meaning attached to the Pillars of Hercules

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[1] F. A. Knight, *Somerset, pp.* 90–1.

We may identify with some certainty, I think, that the reddish island of Erythia was the red and rocky peninsula of Worlebury Camp, which towers above the town of Weston-super-Mare, a former outlying and very powerful fortress which guarded the sea approach to the Avon, and also defended the silver mines of Mendip. The stratum of this notable landmark is red marl of which a vein stretches southward in a narrow band from opposite Caer Oder and of which Worlebury is the outlier crop. Its summit there is crowned with the remains of stupendous stone fortifications, and it possesses in addition some 93 unexplained pits, thought by some antiquarians to have been former storage places for the silver-lead ore mined on the adjoining Mendips

But what did the "oxen" signify which Hercules traditionally seized from Geryon's hold? Sir William Ridgeway, whose authority in regard to Greek mythology and antiquities few would question, has contended that in prehistoric times "oxen" were actually ingots or pigs of silver, stamped with an ox head, it being the original token of value. Here, may we say, lies the possible explanation. Geryon's "oxen" were stamped ingots or pigs of the silver-lead ore from the Argentarius mine!

Avienus has therefore conducted us from one outstanding topographical feature to another until we attain the Avon River a little beyond the ancient, one could say fabulous, island of Geryon, except that an understanding of its site and purpose makes the mythical at once logical and proper. The region we have been examining of Somerset—and, as will be duly seen, the most sacred pagan territory in all Britain, not excluding Iona and Staffa—leads us directly to the port of Gades or Tartessus itself, as Avienus states, only a day's journey (sail) from the mouth of the Tartessus (or Parrett) River. This coastal region was once a part of the territories of the tribe of Gad, thus explaining many "Cad" (i.e. Gad) place-names in it to this day.

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[1] "Where the *Western* Sea throws its waves and pierces the interior of lands, where Giant Atlas raises his mighty head, there stretch the shores of Libya . . . *opposite is found the left coast of Europe.*" (Avienus, *Orbis Terrae*.) The reference is certainly not to Africa.

The situation of Gades included the famous silver mines of antiquity, and it was noted also for its fisheries. Strabo mentions that tunny fish were caught in large numbers off the coast—as they are yet—and that shell-fish were also abundant.[1] The salted eels of Tartessus, as Aristophanes observes, were a delicacy at Athenian tables. It so happens that the inland waters of Somerset were, and are yet, particularly renowned for the great quantity of eels they produce. In Doomsday Book two eel fisheries belonging to Muchelney Abbey alone produced 6,000 eels annually. Young eels, known as elvers, come up the Parrett in immense numbers every spring from across the ocean, and are, or were, made into appetising fish-cakes[2] But beyond all, Tarshish was famed for its silver mines, and there the Romans employed some 40,000 slaves, from which 25,000 drachmas of silver were refined yearly.[3] Jeremiah mentions that "silver spread into plates is brought from Tarshish," which suggests that as far back as his day the silver-lead of Mendip was known and being worked.[4] The truth is we know so little about our country until after the Roman occupation.

All this coastal region of Somerset therefore is described by Avienus as Tartessian Here lay the great metal centre of remote antiquity, the ores from Cornwall, Devon also, including tin, copper, lead, zinc, silver (silver-lead), and even gold from washings in certain areas, brought by track or boat to their destination to be smelted and worked. Tin, so essential in the Bronze Age for the manufacture of weapons of war, was vital as the essential alloy, and here it was in plenty and nowhere else discoverable until far later.

It is often stated that tin was mined at or near Gades or Tarshish in southern Spain, altogether misleading, accepted without examination, for the stratum contains no tin in that region, except in the very north where there are few indications of prehistoric workings. Britain and the Cassiterides were the one source. When Dionysius Periegetes says that "in the Hesperides, *whence comes tin*, dwell the sons of the noble Iberes," he intended Britain. In the Book of Enoch, which describes the feverish manufacture of arms in these very regions, the "Garden of Eden" in the West, Enoch is conducted by an "Angel" to the "Garden of Righteousness," just before the Flood, and perceives the dumps of raw materials. The passage continues :

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[1] Strabo, *Geog.*, III, ii, 7.

[2] Knight, *Somerset*, *p.* 95.

[3] Eadie, *Bible Encyclop.*, *p.* 631.

[4] Jer. x, 9.

> A mountain of iron, a mountain of copper, of gold, of soft metal (*tin*), of lead. "What are these which I have seen in secret?" he asked the Angel of Peace. He replied, "All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth."[1]

In other words Enoch was shown dumps of various ores which had evidently been collected for the enrichment or strength of "His Anointed." All this is depicted as happening in the Garden of Eden, in *Havilah*, which as will be duly seen was situated in these very same parts.

Gades, Tarshish, or Tartessus, the great industrial city and port, exported ores and manufactured goods to the civilised world Isaiah terms her the "daughter of Tyre," as certainly may be said to have been the case, closely associated with the "Isles of Chittim," or "Isles of the West," with Elishah, where according to Ezekiel, purple and scarlet silk was produced for sails of ships.[2]

The "pedigree" chapter of Genesis states that Javan was the "father" of Elishah, as also of Tarshish, the Isles of Chittim, and Dodanim (or Dedanim), all being termed "sons of the Gentiles."[3] Javan in turn is given as the "son" of Gomer, and Josephus adds to this by saying that the latter was the progenitor of the Gomerii or Galatai, who were the Cimmerians, or, as I have striven to show in my former work, the Chaldæo-Phœnicians.[4]

These genealogical names are mainly geographical. Javan (or Avan) appears thus to represent none other than the River Avon, and hence "Javan" is used occasionally to signify Tarshish, situated on that same river. The Isle of Chittim (or Kittim) were the Isles of the Cassi, or Catti, known as the Cassiterides, or "Tin Islands," most of which have been destroyed or submerged by various cataclysms or earthquakes which have periodically afflicted the coasts of Cornwall and North Devon and Somerset. Whether Elishah were an island or not is uncertain, but mention of the manufacture of purple and scarlet silks for sails suggests its proximity to Tarshish. The Dedanim (not Dodanim, nor the marginal *R*odanim) were placed in the area of Taunton, on the verge of the Parrett River. Thus we find

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[1] Rev. R. H. Charles, D.D., *Book of Enoch*, II, lii.

[2] Ezek. xxvii, 7. [3] Gen. x, 4. [4] Jos., *Antiq.*, I, vi, 1.

Ezekiel saying, "Dan and Javan going to and fro occupied in thy (Tyre's) markets,"[1] meaning that the sons of Dan (Dedan) and the men of Tarshish were busily engaged in trading with Tyre. Synonyms like "Javan" to imply Tarshish were popular with the prophets just as they also expressed the maritime strength of Tarshish in the words "ships of Chittim."

Tarshish possessed a great ship-building trade besides being a port, for it not only lay in the most convenient site on the "Great Sea" or Ocean, but employed a large army of skilled labour engaged in maritime pursuits as mariners and shipwrights. The port had all the materials handy, such as timber, caulking with tar, sails and other equipment for extended voyages. Sails were an essential factor in her industrial pursuits. They were made, like tents, from the long silky hair of a special breed of goats, kept for that purpose, and Avienus, describing the country near Tartessus, says that on a rocky shore numerous long-haired goats wandered in the undergrowth or scrub, their hair furnishing a strong and unbreakable silk for making tents and sails, and were specially bred for that purpose.[2] Plato refers to the same trade indirectly, when he says that Gadeirus, the twin brother of Atlas, who built Gades, signified "rich in goats."

Josephus, in stating that Tarshish was a son of Javan (or Avon), adds the illuminating words, for "so was Cilicia of old called."[3] This goat silk or mohair was named *cilicium*, the name derived from Cilix, the brother of Cadmus, who corresponds to Lot as Cadmus does to Ab'Ram. *Cilicium*, when given a sibilant pronunciation, is analogous to our word "silk," in Old English, "siluk," and silk or siluk was the name given to the mohair.

In this we face a strange problem when we consider that Javan was called Cilicia, that the specially cultivated mohair was named *cilicium*, and that this relationship is all linked up with Tarshish or Tartessus in the west, like the Isles of Chittim, and yet we apparently find another Cilicia in Asia Minor, also with a city named Tarsus or Tarshish, where St. Paul was supposed to have been born and to have been a tent-maker. I can only presume that the Asiatic Tarsus and Cilicia were colonised by the Phœnicians, and named afterwards, but as for St. Paul, there are most circumstantial accounts of his travels and missions and residence in Britain, accounts which it would be blindness to ignore for they are authenticated in many ways apart from his friend and convert Claudia, wife of Pudens, who was a British woman of noble birth, whom Marcian praises for her beautiful blue eyes and red hair.[1]

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[1] Ezek. xxvii, 19. [2] Avienus, *Orae Mar.*, 228–231. [3] Jos., *Antiq.*, I, vi, 1.

Apart from this Cilician origin of St. Paul there is also St. George, England's patron saint, also reputed to have been a Cilician. "It is generally known," says a writer on the subject, "that Cilicia is the native country of the renowned St. George, who was born at Epiphaneia, a small town near the Amavian Gates, in a fuller's shop."[2] Epiphaneia, incidentally, was a later name said to have been given to Hamath. Other accounts say he was born, martyred, and buried at Lydda, in Saron; that he was a tribune under Diocletian; that he was Archbishop of Alexandria, murdered by a furious rabble in A.D. 361, and that Constantine the Great dedicated the church of St. George to him at Alexandria as the warrior saint. Finally, the Welsh had a tradition that he fought and slew the Dragon near Abergele, and show the marks of the hoofs of his steed to this day as witness! For my part I should opine that he was a variation of St. Michael, as he in turn became a Christian apotheosis of Apollo or Horus.

These lands of the West, including the Cilicia (or silk area) that was Javan, are referred to in a striking passage in the Book of Judith. King Nabuchodonosor, King of Assyria—who answers to Sennacherib—sent his messengers "westward" to demand homage from all who dwelt in Cilicia, Carmel, Galaad (Gilead), Galilee, and Kades, the "river of Egypt," Taphnes and Ramesse, "until ye come beyond Tanis and Memphis."[3] Every one of these place-names can be identified in the west of England, or in South Wales, and they all fit into the one region to which undoubtedly they belonged. On the other hand, when transferred to the supposed sites relating to the Scriptures, they are dispersed and rendered ridiculous. The Assyrian king on *accepted* topography sent to Anatolian Turkey (as Cilicia); Palestine (as Carmel); Transjordania (as Gilead); northern Palestine (as Galilee); also Kades or Kadesh (locality undetermined);

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[1] Pope Clement said that Paul's journeys extended to "the end of the West" (Rev. D. D. Jones, *The Early Cymry and Their Church*, *p.* 25). Dr. Thos. Burgess, Bishop of Salisbury, said, "of Paul's journey to Britain we have as satisfactory proof as any historical question can demand." Theodoretus (A.D. 425) says that he preached to the Britons in the west. An ancient MS. at Oxford contains letters between Paul and Seneca relating to his residence in Siluria. Canon Bowles traced the first scene of Paul's mission to Avalonia, otherwise Bath and Glastonbury. (*Hist of Bremhill*, p. 68.) The fact is that St. Paul's missionary journeys require a complete geographical overhaul and analysis.

[2] W. Burckhardt Barker, *Cilicia and Its Governors*, *p.* 40.

[3] Jud. i, 7–10.

Nile delta (River of Egypt), which Delta also answers for Ramesse and Taphnes; and finally beyond Cairo (Memphis). The Assyrians in question were not roving over a region of some 500 miles in length and requiring a large array of armies to overcome it, while it is to be noted that only specified places are named as *in the west*. The entire fabric of ancient geography requires complete revision if we are to understand past history.

To return to British Cilicia, where the traditions of Ab'Ram and Lot agree so completely in topography with Cadmus and Cilix, it is interesting to record that ancient coins of Tarshish, which closely resemble pre-Roman coins of Britain, display a figure very like our Britannia, or a goat with the inscription SEL or SIL, the proper pronunciation, no doubt, of a name derived from that ancient word "siluk." Are our scholiasts justified in sounding so many Latin words beginning with "C" as a hard "K"?

Tarshish had close and intimate relations with King Solomon in that monarch's maritime traffic, with his store-houses at Hamath, and his ships sailed by men of Tarshish who went on their three-year voyages to Ophir, or Paruaim, or Peru, the land of gold. His activities in the swamp area of Somerset may possibly be recovered, but he certainly acquired the port of Ezion-geber in Edom, where he built ships taken to Tarshish to form part of the convoy to Ophir.[1] How, in the modern interpretation of Bible geography, were ships built in Edom able to go by sea to Tarshish? Edom, or Dumah, later Idumæa, was really the present Cornwall and part of Devon, and was given the name of Dumnonia in Roman days in Britain. The resemblance of Cornwall to a man's leg is the otherwise inexplicable sentence of the Psalmist, "Over Edom will I cast my shoe," perhaps a somewhat grim topographical jest. Edom is to-day dumped in the Arabian desert as desert it has been from early geological ages, and yet Edom is praised for her culture, fertility, industry, and her wealth in Biblical times.

In 1939 an industrious American archæologist, Professor Nelson Glueck, of the U.S. School of Oriental Research, "discovered" Ezion-geber at the head of the Gulf of Akaba, in Southern Arabia. His authority for such a claim was that he found some walls, remnants of nondescript pottery, and signs of smelting, the rest being a prodigious amount of wishful thinking. Consider what that site would have meant. There was no Suez Canal in those days! Thus these ships to reach Tarshish, whence they set out with Hiram's on those long voyages, would have been compelled to sail round the entire African Continent, and up the Atlantic to the River Avon; or, if we presume for argument's sake that the Tarshish was the Cilicia now supposedly Anatolia, after rounding Africa they would have had to sail the entire length of the Mediterranean Sea to boot! Geography ridicules the theory. We read that in the reign of Jehoshaphat, ships built in Ezion-geber, intended to sail for Ophir via Tarshish, were "broken," and unable to go thither.[1] The inference was that they had not far to sail to Tarshish but were wrecked on their way.

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[1] I Kings ix, 26-8.

I propose that the real site of Ezion-geber was the ancient town of Marazion, in Cornwall, adjoining St. Michael's Mount, a mining centre like the land of Edom. Marazion from ancient times has been known locally as "Jews' Town," as also its ancient smelting sites have been designated "Jews' Houses," from time immemorial. In the reign of Henry VIII it was yet a port and smelting town of importance, returned two members of Parliament and was described by Leland as a "great long town" Gold was once mined at West Webburn and below Lethidor, with tin from Redruth to Totnes, where there once flourished tin and copper mines. Sir Edward Creasy, in his *History of England*, perhaps spoke more truly than he knew when he said, "The British mines mainly supplied the glorious adornment of Solomon's temple." The name of Marazion may be a corruption of *mai* or *mer* (cp. *mare*), and Azion or Ezion, both words being used of old, while "*geber*" appears to be a variation of Eber or Heber, hence the name signifying the Hebrew Azion or Ezion-on-sea In Ward Lock & Co.'s *Guide* to Penzance, the writer says, "There is a traditional story that Joseph of Arimathea himself was connected with Marazion, when he and other Jews traded with the ancient tin-miners of Cornwall " St. Joseph of Arimathea was certainly closely connected with Avalon or Glastonbury.

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Returning now to our main quest, Tarshish or Gades or Gaddir, which Avienus treats with scant respect as in ruins, humble, and poor; and with the evidence of the Avon estuary where the grim fortress of Caer Oder, otherwise Gadara, commanded the Avon six miles from its mouth, we must necessarily turn our eyes to Bristol, of which the prehistoric fortress is an outlier. Bristol stands on a tongue of land, forming a peninsula, bounded on two sides by the Avon and Frome which unite in the city, and by the Bristol Channel on the other. Built partly on low ground, partly on eminences, its importance in Roman times is demonstrated by a chain of twenty-five forts or camps extending for forty miles to the north-east, beginning from Caer Oder, and all in direct signalling call from one to another in case of need.

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[1] II Chron. xx, 35-7.

From as early a date as any records exist, Bristol conducted a considerable shipping trade, especially with the Irish and Scandinavian lands. It exported salt fish, including tunny and eels, as well as rough cloth to the Baltic and Ireland. The trade with Wales was also large and there existed a *trajectus* or ferry service between Portishead, on the southern mouth of the Avon, and Portskewit. Phelps, the historian and antiquarian of Somerset, speaks of Bristol as the great port of the Brigantes, whence the city acquired the name of Brigastow or Brigstow.[1] It commanded the passages across the Severn, and the Romans, who desired to control this lucrative trade, blockaded the Severn with a chain of forts, their pretext being to protect the city from the incursions of the Silures. This so angered the Bristol rulers that they foolishly declared war on Rome, because the Romans interfered with their traffic in ores and probably in coal transport.[2] It seems likely that the sequel to this war was the ruined city of Gaddir spoken of by Avienus.

A few remarks should be made here about the Brigantes. At the time of the Claudian invasion of A.D. 43, according to Tacitus, the Brigantes were the most populous and important of British tribes, with their capital in York. From Solway Firth and the Tyne this people dominated the country south between the Mersey and Humber, excluding Wales and East Anglia, or the south as a whole. They seem to have acted from the first as allies of the Romans, early made peace and traded with them. They betrayed Caractacus, the great leader of the Silures, the British Caradoc, a damning spot in their history.[3]

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[1] Phelps, *Hist. and Antiq. of Somerset*, i, *p.* 139. The derivation of Bristol or Brigstow is in doubt. "Stow" in Low German and Friesian signified a "place," Brig, properly brigantine, a two-masted square-rigged sailing ship, was first a pirate vessel. They may have been first built at Bristol.

[2] *Op. cit.*

[3] Caractacus, great-grandson of Cassibelaunus, who opposed Cæsar, and son of Cunobelin, king of the Trinovantes, fought heroically against the Romans and finally sought refuge among the Brigantes, whose Queen Cartismandua surrendered him. Taken to Rome and tried, he proudly defended himself, and said he was "descended from illustrious ancestors who governed many nations." He was pardoned and freed. (See Appendix B, *p.* 237, *et seq.*)

The Triads refer to them as the Gwyddelian Fichti (Goidels), who came over the sea of Llychlyn, and united with the Saxons to deprive the Cymry of the monarchical crown. They dwelt first in "Alban" or Albany, and there is little doubt that they were actually descended from the Trojans or Phrygians, who occupied Scotland from Fifeshire to the Solway Firth as the ancient Dalriac legends describe. Procopius terms them "Phrissones" (Frisians), and they apparently first invaded Britain about *c.* 1103 B C, from Frisia and the Low Countries. The scepticism respecting the well-authenticated Trojan dynasty in Britain, although accepted unquestionably in Elizabeth's time, is mainly because their origin as Phrygians is wrongly ascribed to Asia Minor. They may be traced properly to Hanover and the Low Countries. Baxter, a learned antiquarian, classifies them as Phrygians, later Frisian, who became masters of almost all Europe at an early date, and says they spoke the Frisian tongue.[1]

In their own annals they claimed to be originally descended from the tribe of Gad, and if Herodotus be correct in stating that the Bryges or Brygi of Thrace claimed to have been the ancestors of the Phrygians or Trojans, this is justified, for their origin was that of the Chaldeans or Caledonians, the original home of the tribe of Gad or the Cushites, as I have previously indicated. This claim is commemorated in a bardic poem of Caedmon, the Brigantine poet, entitled, "I sing of the origin of the Gadalians," in which he claimed that Breoganus, descended from Gad, founded Brigantia in "Spain" and that his posterity sailed for Ireland. Chas. Squire (in *Myths of the British Islands*) says that "Spain" in ancient traditions was often a synonym for the Celtic Underworld, but on the authority of Ortelius the Brigantes were certainly also settled in Waterford and Kilkenny.

Tradition speaks of their city named Brigantium or Brigantia, where Breoganus built a *pharos* or lighthouse from whence he espied Ireland and sent a colony there. Orosius, the historian, says that Brigantium was built by the Tyrian Hercules—like Gades or Gaddir—and Posidonius locates it near the "port of the Artabrians," which would point towards Bristol. Bardic legends speak of emigration from Brigantium to Ireland under two chiefs named Eremon (or Heremon) and Eber, and infer that it lay in Britain. It is likely, however, that Brigantium lay in Galloway, now Wigtownshire. It would seem that they entered Britain some 200 years after the Great Catastrophe, and subsequently established or re-established Bristol, the original city of Gad or Gades in the west, as their port. Bristol is mentioned in the Roman *Notitia* as Brig, in conjunction with Avernum, the Severn.

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[1] Baxter, *Gloss. Antiq. Brit.*, *p.* 48.

Although this historic port must have occupied more or less the site of Bristol, there is reason to believe that Gades occupied a considerable area on the south side of the Avon where lies Portishead—head of the port! An ancient British trackway led from where is now Gloucester to Caer Oder, and, crossing the Avon at the Chasm, continued through a narrow defile and the steep escarpment on either side, at the summit being the two strong camps of Stokeleigh and Burwalls, facing one another. They both possess a double fosse or ditch with a triple agger or mound formed originally of large stones cemented with pure lime. Stokeleigh is the more elaborately fortified of the two.

Continuing from Stokeleigh (331 ft.) there is a range of red marl hills which crosses a peninsula from Long Ashton to Clevedon with Worlebury beyond, giving a ridgeway never below 450 ft., sometimes rising to above 500 ft., and thus forms the base of a triangular promontory of which Portishead is the apex, washed by the Avon mouth or the Bristol Channel on either side. Stokeleigh and Bourton Water are at the northern extremity of the base and Cadbury Camp I at its southern, having Failand (with an ancient camp) in its centre. Inside this triangular piece of land was a fort at Portbury, at the mouth of the Avon, and Portishead—"head of the Port"—was protected by a fort of 16 acres in size on Maes Knoll, a wooded height to-day. Such is the region of what may have been, and very likely was, the original city of Gades or Tartessus.

Along the base of this aforesaid triangle are four villages strangely named Easton-in-Gordano (East Town), Clapton-in-Gordano (Middle Town. O.E.), Weston-in-Gordano (West Town), and near the last-named, at the extremity, Walton-in-Gordano (Wall Town), the town by the wall. These names signify a former city with its east, middle, west, and walled area, a city of considerable size, but what is the significance of "in-Gordano?" The Wades suggest a derivation from "gorden" or "gordene," signifying a wedge-shaped piece of land.[1] I cannot believe that four quarters of an ancient town stressed that they were built merely in a wedge shape, such as "Easton-in-the-wedge." Rather the names appear to preserve a city of great

[1] G. W. Wade, D.D., and J. H. Wade, *Somerset, p.* 97.

and ancient repute and I should conjecture that the words "in-Gordano" signified simply "in-the-Garden," not any ordinary garden, but the Garden of Eden, or Garden of the Lord, the sacred spot immortalised by the Scriptures and classic writers; and that *here lay the original city of Sodom, the southern city, from whence those represented by Lot fled to seek refuge from the destruction of these parts and sought refuge in caves of Mendip near by.* Such a possibility would fit in with many other matters in this marvellous region of remote antiquity.

In view of the importance and amplitude of Gades, or Tarshish, or Tartessus, we must recollect that at its door and under its control lay the silver mines of Mendip. One "Cadbury" fort has been noted, and there is a second on the edge of the Mendip country, a name which implies the influence of Cad or Gad, Gades being also known as Kades or Kadesh. Beyond Cadbury Camp II stands Dolbury Camp with a huge vallum of stone and an immense fosse, considered by antiquarians to have been used as a watch-tower in the vicinity of the mines. Another landmark relating to the famous silver mines (so-called) takes us again to Worlebury, which I have proposed was the original of the Height of Gerontis, for Worlebury, continuing as the strata of red marl, lies near the "in-Gordano" area of a formerly largely inhabited site. Of this height Phelps observes,

> It is singularly formed and of great antiquity; and from its commanding situation must have been a most important post, connected no doubt with the commercial intercourse of the Phœnicians and subsequent navigators of these seas. It commands the course of the Severn completely and consists of a huge vallum defended in the north by the rocky escarpment of the hill There are various traces of earthworks [1]

It was thus evidently a considerable stronghold both by sea and land, and the unexplained 93 pits which have been considered to have been repositories for the ingots or pigs of lead, from the Mendip Mines [whereby Geryon's "Oxen," as was explained by Professor Ridgeway that "oxen" was a term used to describe such ingots stamped with an ox head as a sign of value], give a commonsense explanation of the raid by Hercules, perhaps one carried out by the sons of Dan, who dwelt not far away and were given to such adventures.

To sum up the preceding evidence of the past, I may claim that the strongest case has been made out—so far as evidence of prehistoric times is available—to prove that the great city of Gad, or Tarshish, or Tartessus, stood on the site of Bristol and on the opposite bank of the Avon River, the "Javan" of the Scriptures, on the promontory where is Portishead, the Head of the Port. What port? Hamath? Portbury cannot explain the name sufficiently.

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[1] Phelps, *Hist. and Antiq. of Soms.*, i, *pp.* 109–10.

These place-names afford striking evidence of the past, and Somerset has no fewer than 17 forts or barrows named Cad, an indication of the ubiquity of the famous tribe. Then take the case of Gadara, where in conjunction with the entire surroundings it is surely impossible to dismiss features so characteristic as the hot springs, and the citadel on a height by a river commanding a deep precipice, together with the legend of the Gadarene swine and the story of King Bladud and the swine whose example cured him of his leprosy; or take the detailed description of outstanding features given by Avienus along the shores from Land's End to the city of Gaddir, his account of the swamp lands which covered so much of Somerset until about a hundred years ago when they were drained; or the silver mines so-called, and used as such by our own modern kings to mint coins; or that outstanding mine of Argentarius, corroborated by a stamped ingot bearing the first three letters of the word; or that Javan was called Cilicia according to Josephus, the region where the long-haired goats were cultivated for the manufacture of sails and tents at Tartessus or Tarshish; or the remarkable antiquities of Worlebury which appear to be associated with the mythological Geryon—these are outstanding indications which point to the climax, namely the site of the great port which apparently the Brigantes named Brigstow, whence our modern Bristol. Can all this accumulated evidence be cast aside as of little account?

Whether or no I am justified in attributing the significance of those so strangely named villages on the border of the ancient city of Tarshish, "in-Gordano," as a stressing of the claim that they were situated in the "Garden of the Lord," or the "Garden of the Hesperides," or, the Scriptural term, the "Garden of Eden," may be conjectural for I have yet to produce the evidence which proves this to have been the case. The Garden of Eden was placed by the ancient scribes who composed the Old Testament as in the region of Havilah, and here it was in that same region that we are told Sodom or Kadesh was destroyed by fire from Heaven. If any doubt the application of such descriptions to these ancient parts, perhaps almost the oldest inhabited land as witness the geological evidence of the Mendip Caves, permit me to cite a description of the heritage of Israel according to Ezekiel, on the south and west:

> And the south side southward, from Tamar to the waters of Meribah (or strife) in Kadesh, the river (or valley) to the great sea The west side shall be the great sea from the border (or coast) till a man come over against Hamath. This is the west side.[1]

Do we not find the River Tamar, bordering on North Devon and Cornwall? Cannot we trace the waters of Meribah in the "great marsh" of Erebea as described by Avienus, where the "waters of strife" relate to a special event in those parts? Have we not the "Great Sea" in the Atlantic Ocean beating against those same shores in the west? And have we not Hamath defined as the mouth of the Avon, where stood the famed city of Kadesh or Gades?

One may stretch the long arm of coincidence but stretch it too far, and it collapses! These famous and sacred spots in the history not only of Britain but of the world of long ago fit into their allotted place, as I have said before, like a huge mosaic pavement, not yet completely filled in, it is true, but sufficiently to give an outline of the other parts belonging to it. For as yet I have not completed my task, which is to describe the last days of the ancient world before the Great Catastrophe as it unfolds and revolves largely around these very parts. There is yet the subject of Avalon or Glastonbury and its surroundings to be considered, perhaps the most revealing centre of all in the hitherto concealed history of the past, as it reached its appointed end for a period only to emerge once more like the Phœnix when it renewed its life.

Thus I now turn to the hidden story of Glastonbury.

V. The Romance of Glastonbury

As a better realisation is perceived that Celtic folklore preserves the vestiges of a former great civilisation in Britain, Glastonbury has aroused a new and growing interest among students of antiquity. Beyond the fact that it was traditionally regarded with deep veneration in the prehistoric period of King Arthur and his Knights, it is closely associated in a mysterious manner with the Celtic Underworld faith recognised by students of the subject, like Mr. Lewis Spence, and Mr. Foster Forbes, as something difficult to define but remarkably persistent.

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[1] Ezek., xlvii, 19, 20.

In the ages when Christianity first budded, Avalon, its Celtic name, played a very vital part therein. It was furthermore regarded as the Celtic Paradise and, in the words of a modern writer,

> Ages before the foundation of its monastery, Glastonbury was famed throughout Europe as the Celtic Paradise, the Happy Island of the Blest. Ancient man came to believe that the souls of the dead were borne westward towards the setting sun to an island of the western sea, to the abode of Glast and Avallac, being ferried across the hazy sea by rowers whom a secret impulse impelled.[1]

The writer is referring here to the weird story of the Roman historian Procopius who describes how the Breton fishermen found their boats sunk to the gunwale by invisible spirits of the dead whom they felt impelled to carry across to Britain's shores, and where, on arrival, they saw their boats rise in the water as the souls landed, and they heard their names and status being checked by the voices of other invisible beings. Fantastic as it seems, yet apparently the superstition was accepted by the Romans, who, it is said, for this reason absolved the Bretons from payment of the Imperial tax. The Bretons, blood relations of the Western Highland Celts, like them were, and are, psychic and prone to what is termed second sight. The Egyptians, whose fervent belief in an Amenta in the West, to which their dead proceeded by devious tunnels and queer boats, according to the Book of the Dead, were supposed to make their way to Amenta in the Hebrides, Staffa and Iona being their "Tuat" to be judged by Osiris.[2]

If found "justified" they were again embarked and taken to the "Island of the Blest," where they dwelt in peace and happiness forever with Osiris. This island was none other than Avalon. Hence the fame it enjoyed. The inquiring mind will desire to probe this mysterious belief, and get to the why and wherefore of it if possible, for we may be sure there was a strong occult reason behind it. Pious beliefs and fervent faiths were not held by the ancients without some definite reason such as that which caused Avalon to be regarded as the Celtic Paradise.

Avalon stretches back into the dim ages as a city with a most remarkable past, illustrious long before the period of the Great

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[1] A. E. Webb, *Glastonbury*, *pp*. 11–12.

[2] *The Riddle of Prehistoric Britain*, *p*. 173, *seq*.

Catastrophe, ages before its connection with King Arthur, fabulous even though he be. It was the venerable heart of Paradise, the region destroyed, according to the Book of Genesis, because of the Apple with which Eve tempted Adam to partake, which Apple opened their eyes to pursuits the Deity had forbidden them, and for which reason they were expelled from the Garden of Eden where Cherubim and a flaming sword turned every way, and prevented them from returning.

Yet—and this is a point of importance which it is essential should be understood—in spite of the apparent primordial aspect given to this event, the mythological version of the Great Catastrophe, it occurred comparatively late in the true chronology of the O.T., so deceptive for reasons I will later explain. As an event it deserves to be placed in the same category as the war between the Gods and the Giants, or the destruction of the Giants or Rephaim who were buried beneath rocks and stones at Tartessus in that same war. They were all described hyperbolically in order to explain to those who could understand the inner meaning that at a certain period, while a great war was raging, the participants and many cities were destroyed by the hand of the Deity and that for long this territory was uninhabitable.

Investigations into the past of Avalon give it certain early Scriptural names. It was Ai or Aijalon or Aija, where Ab'Ram dwelt in Mizraim and made his stronghold when he occupied the west country to procure its precious and necessary ores. It was also the same as Bethel, as I shall show. In addition it bore another most famous name in Egyptian annals—for it was originally Egyptian or Philistinish—namely Memphis, so-called by the Greeks, though it was probably Menfe or Mende or Meni. It is never known as Memphis in the Bible. In Numbers we are told that Hebron was built seven years before "Zoan in Egypt,"[1] but Josephus, obviously uncertain as to the identity of "Zoan," in one passage proclaims it as Tanis and in another as Memphis.[2] According to tradition, Osiris was buried at Memphis and other of the Ramses kings, for it was regarded as Egypt's sacred city. Isis was also said to have been buried there. Plutarch alludes to it as the "Haven of the Good," where was the tomb of "the good man Osiris."[3]

We should not overlook the testimony of Manetho when he says that Salatis "also lived at Memphis and made both the upper and lower regions pay tribute," and then adds that Salatis visited Abaris (as shown previously, Hebron) annually for military and administrative reasons, implying therefore that Memphis was regarded by him as the more important. For if Salatis and Ab'Ram were one and the same, as I have demonstrated, then we *may discover that what the Greeks or Greek writers termed Memphis was really the same as Ai or Aijalon*, both being situated in the heart of the metal region, and both conveniently placed for the transport of ores. Perhaps I should explain this a little more fully.

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[1] Num. xiii, 22. [2] Jos., *Antiq.*, I, viii. *Wars of the Jews*. IV, ix, 7.
[3] Plu., *De Isid. et Osir*, 20.

When the Bronze Age came into being after the discovery that copper and tin enabled weapons of bronze to be made which far transcended brass for spears or swords or other arms, the situation of Avalon on an island site, whence ores and other requirements could be transported easily by barge, canoe, or raft, made it a natural centre of great importance to the patriarch or prince who had the wit to see that here he was able to produce the goods and dominate all others. Moreover, as a defended island city it offered exceptional attraction with the upstanding Tor which provided not only a powerful citadel but towered over the surrounding flat and marshy country.

To pursue the subject farther, we have the tradition as narrated by Herodotus, that Memphis owed its origin to a legendary king named Men or Menes, in whose time Egypt was a marsh—as also contended the Ethiopians or Cushites—and that Menes raised a dyke to protect large tracts of low-lying land against the incursions of the "Nile," built Memphis and excavated a lake to its north and west.[1] A successor to Menes, given the name of Mœris, excavated more of the lake and gave it his name, Mœris, which Herodotus describes as having had a circumference of 450 miles, being replenished by a canal from the Nile. The land where this lake was built, he says, was excessively dry, for he was shown it in Egypt, a peculiar state of things if (as he said earlier) it had been a swamp and was drained. One wonders how much of the information Herodotus gleaned from the Egyptians was authentic or merely hearsay, for he confesses elsewhere that the priests deceived him in regard to other subjects, and whether the priests of the later

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[1] Her., ii, 99. Diodorus describes the Nile as originally the Ocean. (*Hist.*, i, 19.) *Vide The Riddle of Prehistoric Britain, pp.* 89–90. The names Men or Menes, or Mende or Mendes bear a near relationship to Mendip. Also to the Cretan Minos, as he in turn is so analogous with Solomon, the latter's interests in Egypt being very considerable.

Egypt, like the Greeks, attributed to local sites their former history elsewhere.

At all events the details he obtained, albeit vague, so far as they go, bear an astonishing resemblance to the early history of Avalon. It was also an inland site, situated on a lake, the Uxella, and this marshland was banked up along the coast with a dyke wall by some unknown authority in a prehistoric age. Of olden time the River Brue flowed round the town, the only rising ground in this area with its dominating Tor, and enters the Bristol Channel south of the Mendips, and may, indeed, be compared with the supposed Mendes mouth of the Nile, although the latter in the present Egypt has no relation to Memphis, whose ruins (or supposed ruins) are some thirty miles distant from even the beginning of the Mendes mouth. Until a century ago Glastonbury was surrounded by the same swampy region, a large body of water with reeds, named Meare Lake, a name uncommonly like Lake Mœris. The Uxella swamp area, as it is named by Ptolemy, had a circumference about equivalent to that cited by Herodotus.

This area of Somerset, now drained, lies below sea level, but there was a time when the tides swept up the river estuaries, mingled with the four river streams, and resulted in a brackish inland sea satisfactory maybe as the breeding ground of eels and for the growth of sedge or reeds, whence the name Sedgemoor given to large stretches of it. Where the land rose to higher levels stood isles in early Christian times owned by monastical fraternities, not improbably on the site of former pagan institutions. "In later times," says Mr. Webb, "we read of the Seven Islands and Seven Churches in the marshes of Somerset."[1]

In the north the lagoon skirted the Mendip Hills, embraced Glastonbury, Somerton—the legendary settlement of Hu Gadarn—Langport, went south-east towards Hamdon Hill, then turned west along the Parrett Valley to the sea. Along the west where there is no real coastline for over most of the area the heavy Atlantic waves are held in check solely by sand dunes and tough marram grass, the sea defences originated by an ancient and unknown race.[2] Whoever first thus harnessed the ocean here must have undertaken the work before the Glastonbury pile villages came into existence, so important a feature of its antiquities, for otherwise these artificial sites could never have withstood the heavy

[1] Webb, *Glastonbury*, *p.* 28.

[2] Knight, *Somerset*, *p.* 62.

tides and incursions of the sea. Was it the work of the fabulous Men or Menes?

Apart from its defensive strength, Avalon yields evidence of having been an important centre of industry in a former age. The Rev. Mr. Marston claims that it was a capital, enjoyed a large manufacturing trade, and was a port for ages before it acquired its reputation for sanctity.[1] Sir W. Boyd-Dawkins, in his work *Early Man in Britain*, thought its inhabitants were a busy, sea-faring people in contact with Gaul and the Mediterranean, and that the arts and crafts included weaving, spinning, pottery, smelting and carpentry. It possessed, said he, a high technique in the manufacture of iron work, bronze, and glass. The bronze Glastonbury Bowl of unknown date exhibits the highest degree of artistic skill and craftsmanship.

Avalon's craft in smelting and metal-work takes us to the pile-villages where certain communities erected huts on piles, with a protective palisade to conceal their activities from prying eyes. Godney Village, discovered in 1891, occupies a triangular space of from three to four acres, and like that of Meare, three miles from Glastonbury, consists of a number of low, artificial mounds formerly surrounded by a broad sheet of water known as Old Rhyne. Within the palisade of Godney was a massive superstructure with round huts of wattle erected on a foundation of heavy logs, brushwood, peat and clay resting on the piles. The huts were almost invariably raised in clusters, intercommunicating with each other, were thatched, and all with a hearthstone in the centre bearing signs of considerable usage. An oak door was found which seemed to have been one-half of a double door. This settlement was reached by a causeway having a breakwater.[2]

What was the purpose of these segregated pile-built huts so diligently hidden away from the rest of the community? It has been suggested by some that they were constructed as a defence against savage beasts whose remains have been found in the Mendip caves, but such is begging the question. What was the purpose of these intercommunications and why has every hut a hearthstone with evidence of considerable use but none of domestic occupation? Were they for industrial purposes? If the dwellers had lived on a communal plan one might have expected a few large hearthstones, but not necessarily one in the centre of every hut. What relics have been found are crucibles for smelting ores and at Meare dome-shaped clay ovens for baking metal work. Generally the workmanship of the remains approximates to the Late Bronze and the Early Iron Ages, like those discovered in the hill-top villages of Wiltshire. Do not the indications point to the fact that these were foundries instituted for the manufacture of bronze and iron ware? That the intercommunicating huts propose that all were engaged in the like pursuit? That the double door indicates a busy workshop with people coming and going rather than a modest dwelling?

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[1] Marston, *Glastonbury, p.* 4.

[2] Graham Clark, *Prehistoric England.*

Why were these workers hidden away out of touch with the world on artificial islands unless it were that they were engaged in tasks not intended for the eyes of the rabble? In other words, is it not also a reasonable implication that they were those mysterious Cabiri workers, or Cyclops, who laboured traditionally in the manufacture of "magic" works, under the lame blacksmith deity Hephæstus—called Ptah in Memphis, *his great city*—whose helpers were the "fabricators of thunder" according to Hesiod and who wielded "superior power," as Homer says, plying their secret trade in islands and inaccessible places? The pile-dwellings of Avalon need not deceive any student of ancient "magic" for they yield every sign of having been designed for that specific purpose.

How secretively and effectually did the ancients preserve their secrets of what they termed "magic" and how few, even yet, have penetrated behind the symbolism of it all! The very myth of the Tree of Knowledge in this Garden of Eden relates to this "magic," where the Serpent (lightning or celestial flames) tempted Eve (Mother Earth) to eat of the "Apple" (the concomitants of a prehistoric bomb or grenade), of which the ingredients were contained in her womb, and that Adam (antediluvian man) was tempted to eat of the Apple (that is, utilise the knowledge) and as a result they were expelled from this same Garden of Eden where Avalon stands. Does not "magic" perhaps explain the ancient name of Avalon, the "Isle of Apples," a name derived, it is said, from the Welsh *ăfal*, an apple, hence Afalon, in the Cymric tongue, Avalon in the British? Apple—or a bomb resembling an apple? In fact, may it not have stressed Avalon's secret activity in the realms of that very science for which reason the ancients believed the Almighty destroyed these lands for a long while? For there are suggestions of Avalon's activities in the realms of "magic," as, for example, King Arthur's famous magical sword "Caliban," traditionally forged in that city, and in the Bardic stories of how, when he was wounded at Camlan and carried to Avalon, he confided his sword to one of his knights with injunctions to cast it into the lake. He did so, and immediately an immense arm arose from the water, seized it, waved it three times in the air and disappeared.[1] At all events we are confronted with these mysterious hut-clusters erected on artificial islets containing evidence of former activity in the shape of crucibles, bronze wire, dross, slag, and other like refuse, with every indication of extreme secrecy and mystification.

I will leave these traces of Avalon provisionally to turn to Scripture records bearing, it is suggested, on the same ancient city, from Avalon, Avallach, or Avalah, to those of Havilah, Ai, Aija, Aijalon, or Ajalon.

First of all *study this name Havilah or Avilah, the original name accorded to the Garden of Eden.* Genesis says, "And a river ran out of Eden to water the Garden, and from thence it was parted and became four heads. The name of the first is Pishon, that is it which compasseth the whole land of Havilah where there is gold; there is bdellium and the onyx stone."[2] We cannot but observe that the river with four heads (or mouths) which compassed Havilah very closely resembles that of Avienus with the four rivers of which the river Tartessus was outstanding, the latter corresponding in the text with Pishon. In effect it appears to intimate that the Garden of Eden was watered by four rivers in the land of Havilah, where gold was found.

Leaving aside this aspect for the moment let us examine the name Havilah. He is given as a son of Cush, as brother to Raamah, Sheba, and Dedan.[3] Surely the interpretation of this geographical genealogy in the west is that Havilah, like the others, was a region founded by the Cushites or Chaldeans, or Gadites, and was the "brother" of other important sites similarly founded. Sheba will be shown to have indicated Beersheba, now the city of Wells; Dedan, the city of Dan, now Taunton (or near that ancient city); Raamah was another rendering of Ramah or Hebron; and, finally, Havilah becomes none other than Avalah or Avalon.

See how this develops. In this area of Havilah, Ab'Ram early pitched his tent on a "mountain on the east of Bethel, having Bethel on the west and Hai (or Ai or Aija) on its east," which he reached marching southward from Mizraim, and from this mountain site he advanced yet farther south to Gerar, but his headquarters remained "from where his tent had been in the beginning, between Bethel and Hai."[1] For awhile he sojourned in Gerar, a Philistine city, lying "between Kadesh and Shur." In my interpretation Shur or Asher was the country where is now Dorset, and Kadesh was Bristol or Portishead, and Gerar answers to Somerton (where we are told in the Triads repaired Hu Gadarn), just about halfway between the two, lying seven miles south of Avalon. Another resort of Ab'Ram was Beersheba, or "Seven Wells," often abbreviated into Sheba ("Seven," wells understood), or its plural Shebarim. Here it was that, in order to allay the jealousy of Sarah, the patriarch dismissed his Egyptian concubine Hagar and her infant son Ishmael.

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[1] *Mabinogion, p.* 309.

[2] Gen. ii, 10–11. Bdellium, a special gum-resin, perhaps amber ; onyx, an agate with black and white streaks. At Nailsea, Somerset, glass agate closely resembles onyx and is used for ornaments.

[3] Gen. x, 7, cp. xxv, 1–3.

In the neighbourhood of Beersheba was Chedor or Gedor, where the Simeonites in these parts along the west coast, found fat pasture for their flocks.[2] Near by also was the gorge of Michmash where Philistines and Israelites fought bitterly more than once. We need seek no farther afield for the city of Seven Wells than to the ancient episcopal city itself, yet named Wells, which lies only six miles from Glastonbury, and possesses its seven wells to this day. Nor should there be difficulty in identifying Chedor as Cheddar, to this day a fat pastoral district owing to its volcanic soil, or the Gorge of Michmash, with its "sharp rocks," as Cheddar Gorge. This region was originally peopled by the Philistines, and thus it was the scene of many of the savage fights between the two peoples over many centuries.

Although it may seem a digression I will follow for a short while the adventures of Hagar, who, after being driven away from Beersheba, carried her baby son to the wilderness of Beersheba, which would describe the rugged, rocky, barren Mendip country immediately rising towards 900 ft. beyond Wells. If she were forced to carry her infant into this sterile and rocky region in that long-distant day when the climate of Britain was subtropical, little wonder that the gourd of water was soon consumed and the child dying of thirst, when—so the story goes—as she sat despairing on a rock, turning her back to the infant to be spared seeing his death-agonies, the angel appeared and opened her eyes to a well in the vicinity. Such a well might be the famous Wookey Hole, in whose deep caverns rises the Somerset Axe,

[1] Gen. xii, 8; xiii, 3; xx, 1.

[2] I Chron. iv, 39, 40.

but more likely perhaps the event relates to Ebbor Rocks, about a mile beyond, which may have acquired their name from Ab'Ram, the Hebrew.

If we were to follow the wanderings of the Ishmaelites or Hagarites, as they were also called, after Hagar, their Matriarch, in any detail it would compel a long digression, but we are told that they went to the land of Edom—Cornwall and Devon—and then dwelt for some centuries between Havilah (or Avalon) and Shur (or Asher, Dorset) until in the days of Saul they were dispossessed by the sons of Reuben, in the land of Gilead. "And in the days of Saul they (the Reubenites) made war with the Hagarites, who fell by their hands."[1] Thus they became nomads, and were classified as Egyptians, the first Gypsies, or wanderers. The Hagarite settlement from whence the sons of Reuben expelled them may answer to the region between Heytesbury and Warminster, where lie the great prehistoric camps of Scratchbury and Knook Castle in the Chalk country. The old name of Heytesbury was Hegeredsbyri, the byre or dwelling-place of the Hegereds or, we may allege, Hagarites. In Edom they possibly worked the tin on Dartmoor.

Reverting to the region of Havilah compassed by the River Pishon with four heads, in the Book of Judges (a record much more ancient in origin than Genesis, a later compilation, a post-captivity summary of the Israelite history which was written in Babylon), the same River Pishon is named Kishon, immortalised by Deborah, the Israelite prophetess, as "that ancient river" on the occasion when it suddenly swelled, flooded the land, and swept away the invading host of Sisera. The River Kishon was related to a swampy locality called Merom or Meroz, probably the same as Meribah or Eribah, whose neighbours Deborah fiercely upbraided in these words: "Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty."

In other words, after praising those who fought and defeated Sisera, captain of the host of Jabin, a king of Canaan, who ruled in Hazor, she admonished the three adjoining tribes who gave no help. These were Dan, Asher, and Reuben. "Why did Dan remain in ships?" demanded Deborah bitterly, or as "Asher continued on the sea-shore," or as Reuben remained "in his sheepfolds."[2] In this battle Sisera had 900 chariots of iron, and Barak of Kedesh-Naphtali gathered 10,000 men from Kedesh and from Mount Tabor—which appears to have been the Tor of Glastonbury—and utterly defeated Sisera with the aid of the River Kishon.

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[1] I Chron. v, 10.

[2] Judg. v, 16, 17, 23.

Can we more or less assess the locations of these tribes? Asher, on the sea-shore, adjoined "great Zidon" or Sidon.[1] This famous port and ancient manufacturing city of all kinds of metals lay in the heart of the Southern ore region, with gold, tin, copper, and iron all within easy reach. It was destroyed largely by earthquake as Strabo records, but no trace of it remains in Palestine. It must be placed at the mouth of the River Axe, where lies Seaton, once a port of account, but nowhere on the south coast has the sea committed worse ravages than from Seaton to Sidmouth, which has swallowed up miles of former shorelands. The River Sid is silted up, but it was also a port, the harbour destroyed by falls of rock, and the old town was long ago buried beneath the shingle. Among its antiquities was the head of a standard washed up by the sea representing the Centaur Chiron, carrying baby Achilles. At Axmouth the remains of very old vessels and anchors have been recovered from under the soil. Phelps says that ironware was recorded to have been once manufactured in the locality.[2]

The former great importance of Seaton—a probable corruption of Sidon, as Sid-mouth, again, suggests the name—is amply proved by the fact that the great Fosse Way, stretching down from the Humber, entering Somerset at the Three Shire Stones made its way to the mouth of the Axe, where the Romans gave it, or Axmouth the name of Isca, or Isca Dumnuniorum.[3] Another proof of the former great importance of this area is that it was in a prehistoric time—in so far as Britain's recognised history is concerned—one of the most strongly fortified in the country. Two outstanding defences are the forts of Musbery and Membury in the vicinity of Axminster. "These intrenchments," says Phelps, "form part of what has been termed a chain of forts extending from the sea a considerable distance inland, on the borders of Devon, Dorset, and Somerset."[4] These fortifications stretched towards Hamdon Hill in one direction and northwestwards, to the source of the little stream Yarty near Neroche Castle, near Taunton.

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[1] Josh. xix, 28.

[2] Phelps, *Hist. and Antiq. of Soms.*, iii, *p.* 87.

[3] *Antonine*, *Iter*, xv. Also appears as (I)sca Dumnunorum, i.e. of the Dumnonii, Isca being the River Axe.

[4] *Op. cit.*, iii, *pp.* 89–90.

The River Axe separates Dorset from East Devon, and on its left bank was Asher or Shur, the original Syria, the tribe *which was not included for good reasons among the tribes of Israel in David's reign*, and who dwelt between Tyre [Portland] and Sidon. They stretched northward to Camel Hill, near Cadbury, probably the latter great prehistoric camp being the Kadesh-in-Naphtali of Barak. They included in their domain Eshcol, the later Roman Ischalis, the present Ilchester on the Fosse Way. Their northern neighbour was Reuben, which tribe, after throwing out the Hagarites, stretched to Warminster and Heytesbury as previously described. Westward of these was the tribe of Dan, or part of it.

We have the account of how men of this tribe of Dan at some early time, seeking new territory, and with the help of Micah's Levite, made a murderous descent on Laish, apparently reaching their objective by means of boats or canoes. They massacred the inhabitants and settled there, calling it the city of Dan, because Laish had no deliverer, "for it was far from Sidon."[1] The strange reference to Sidon infers that Laish was under its protection, but too far distant for the Sidonians to be able to come to the rescue of the inhabitants against this piratical adventure. If, as I have claimed, the former Sidon stood where we now find Seaton, Sidmouth, and Axminster, about forty miles distant, the otherwise invidious Bible reference is comprehensible.

Taunton or Tan Town, capital of Somerset, stands just south of the Quantock Hills where formerly copper and silver-lead were mined, and within easy distance of the ore regions of Devon-Cornwall. The original city of Dan may have been at Norton Fitzwarren, less than two miles from the present city, and where are the remains of an ancient camp of size. With this maritime city on the borders of the Uxella and the wide estuary of the Parrett—which flooded the surrounding country in 1607, like in Sisera's time—and agrees in all respects with the Kishon of Deborah and the Pishon of Havilah, we may understand the anger of the Prophetess and the other tribes who took part in the war when they were deserted by the three tribes who should have been mostly concerned in defeating the tyrant Canaanite king. It is only by a true grasp of topography that such history can be properly assimilated. Otherwise it becomes obscure and meaningless like so much of the Old Testament.

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[1] Judg. xvii, 28.

The situation of the city of Dan is supported by Ezekiel's reference to the trade of Tyre:

> The men of Dedan were thy merchants; many of the Isles were the merchandise of thy hand. . . . Dan also, and Javan, going to and fro occupied in thy fairs; bright iron (copper), cassia (tin), and calamus (reeds) were in thy market.[1]

Many isles lay scattered about in the Uxella near Taunton, and others off North Devon and Cornwall of which only Lundy survives, although many others have probably been swallowed by the insatiable waves. Of the products named by Ezekiel, if iron were intended, this ore was mined from early days in the Brendon Hills, not far from Taunton; copper came from the adjoining Quantocks; tin was procurable from Cornwall and Devon; and calamus or reeds were prodigal in the swampy Uxella and in great demand for thatching, flooring, and for the manufacture of papyrus. Thus, as Ezekiel states, from Dan in the south of this important region to the Avon in its north, such commodities were valuable cargo. Another indication of the situation of Dedan or Dan is given by Jeremiah, whose words imply that it lay in close proximity to Edom or Cornwall:

> Concerning Edom . . . is wisdom no more in Teman (Tamar?). Flee ye, turn back, dwell deep, O inhabitants of Dedan for I will bring calamity upon him.[2]

The governing word is "him," which must be taken as signifying Edom to suffer from some celestial calamity. Dedan, in proximity to it, is therefore told in prophetical words to beware, to flee, to turn back from the sea, to seek refuge. The tribe of Dan, some of whom went north to the Hebrides, the Danai of the Greeks, and the De Danaan of the Erse traditions, are well known to British folklore as the Heracleids whom many later princes of Scotland claimed as their ancestors.

The Isles mentioned by Ezekiel require a further mention. Strabo says the Tin Islands were ten in number, inhabited by men clad in dark garments reaching to the foot, and bound round the waist by a cord or girdle. They carried a staff in the hand and resembled the Furies in a tragedy—meaning they looked unkempt—and lived chiefly by their flocks, but that they had mines of tin and lead.[3] They describe a monastic order or fraternity many of whom existed in the Celtic faith long before

[1] Ezek. xxvii, 15, 19. [2] Jer. lxix, 7, 8. [3] Strabo, *Geog.*, III, ii, 9.

Theodosius imposed Christianity on the West. Strabo says the Isles were called the Cassiterides, and they may be accepted as the Isles of the Cassi or the Isles of Chittim. The foregoing, therefore, explains the general position in the West of many outstanding cities and sites in the early days of the Bible lands.

* * * * *

Now I return to the topography relating to Havilah and of that famous city of Avalon itself. Ai, Aija, or Aijalon, with the Hill of Bethel, was properly one community of which Ai represented the fortress on the height, otherwise the Tor. Bethel to the west stood on a "not very high hill," where was the "house of God," first sanctified by Jacob, for here it was he slept with his head resting on a stone and dreamt of Paradise, whereby he declared, "Surely the Lord is in this place . . . this is the Gate of Heaven." Thus it became recognised as a most sacred spot, and was named Paradise, signifying "near unto God" (παρα near, Δις God), and here Jacob erected an altar. He slept at Bethel coming from Beersheba.[1]

Originating from Avalon, as seems to have been the case, the history of Jacob's Stone throws a more direct light upon its past rather than had it been brought all the way from the Near East as generally supposed. As all know it now reposes in Westminster Abbey, on which is superimposed the Coronation Chair used for the ceremony of the crowning of all the monarchs of England since Edward I captured it from the king of the Picts, and who carried it triumphantly to London—all except Queen Mary Tudor, who refused to be crowned on it. This ancient stone, taken traditionally from Bethel to Hebron, thence to Jerusalem, on the fall of that city according to Jeremiah, was carried away by him firstly to Mizpah and finally concealed in Pharaoh's palace at Taphnes (the Daphne of Herodotus), in all likelihood the present Llandaff, near Cardiff, a very ancient and religious centre.[2] From Taphnes, as the Irish traditions record, Jeremiah

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[1] Gen xxvii, 10–22.

[2] After the fall of Jerusalem, Jeremiah, accompanied by the king's daughters, fled to Mizpah (Avebury), were conducted towards Rabbath-Ammon (Bath), but were intercepted by Johanan and taken to the "border of Egypt" (Wales). Here they were taken to Pharaoh Neco's palace at Taphnes (or Tahapanhes) and Jeremiah prophesied to those at Migdol at the "passage crossing" (Jer. xlii, 17; xliv, 1). Their intention to go to Rabbath was frustrated by Johanan and instead they crossed the Severn (the "River of Egypt") and were conducted to Llandaff-on-Taf (Taphnes), where from remote days stood a royal castle. Llandaff claims to have been the first site of any Christian church in Wales.

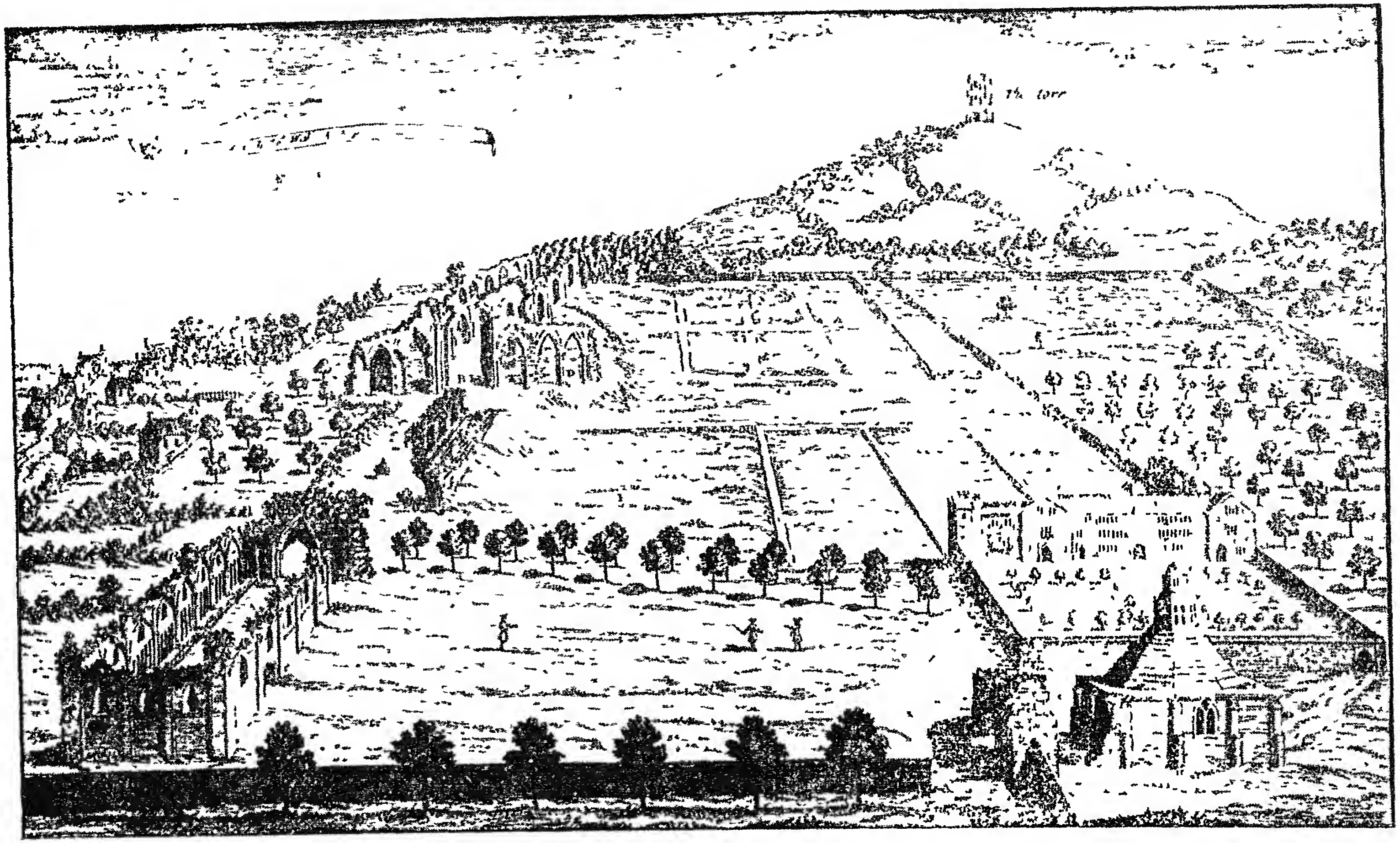

Plate V. A Seventeenth-Century view of the Island of Avalon, or Glastonbury, looking from Wirrall Hill towards the Tor

It is contended that Avalon, Ai or Aijalon, was with Bethel, the fortress of Abraham

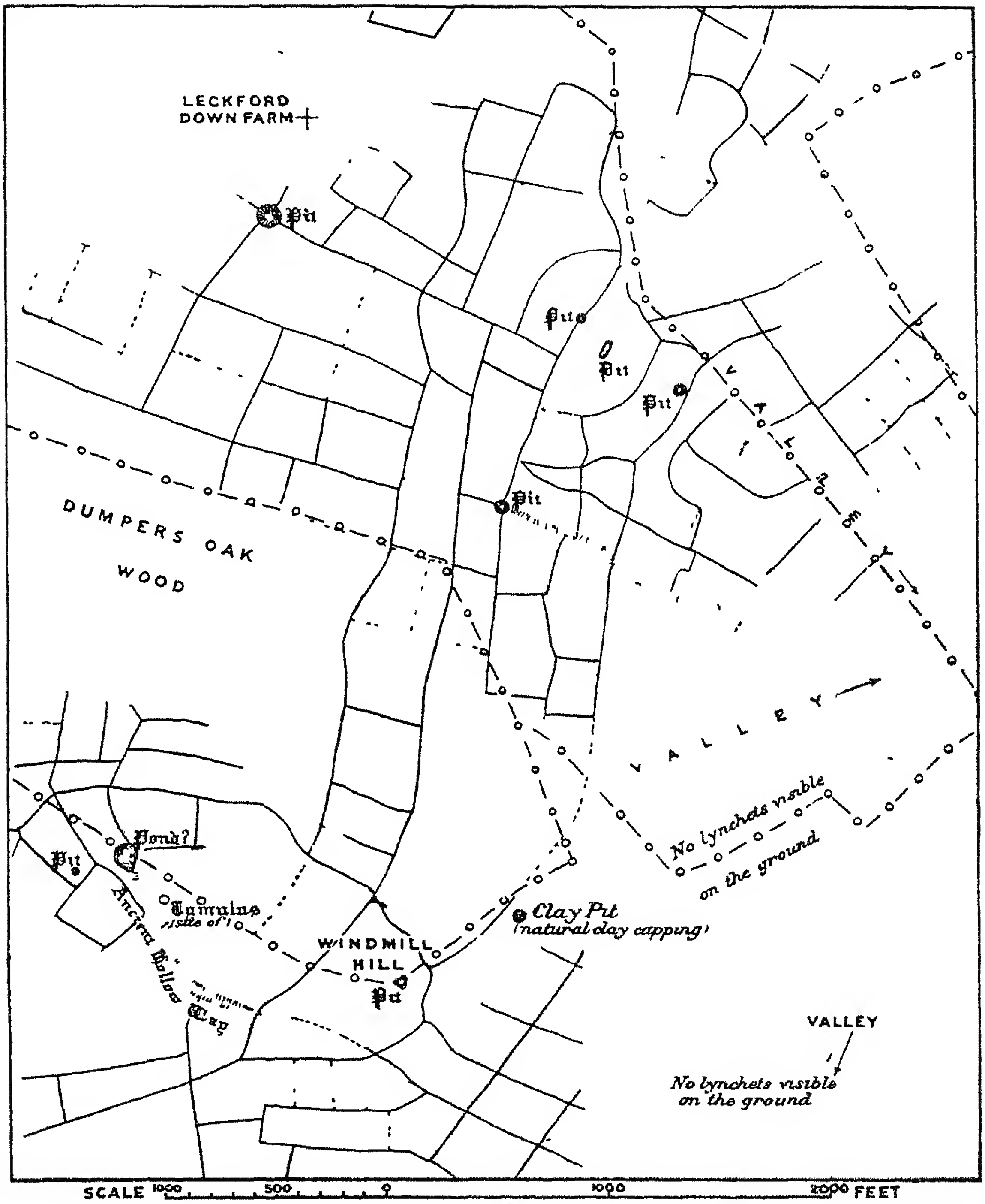
LECKFORD DOWN FARM
Pit
DUMPERS OAK WOOD
Pit
Pit
Pit
Pit
VALLEY
VALLEY
No lynchets visible on the ground
Pond?
Pit
Ancient Hollow Way
Tumulus (site of)
WINDMILL HILL
Pit
Clay Pit (natural clay capping)
VALLEY
No lynchets visible on the ground
SCALE 1000 500 0 1000 2000 FEET

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PLATE VI. CELTIC "CHESS-BOARD" FIELDS AT WINDMILL HILL, WILTS, AS LAID OUT ON HILL-TOPS IN THE EARLY IRON AGE, BY SOME RULING AUTHORITY

(*See pp.* 149–151)

removed the Stone and took it, together with other sacred relics, to Tara, and later it was removed to Dunstaffnage Castle, Oban, and subsequently to Scone, upon which the Scottish kings had been crowned, until Edward removed it to London, affording thus a very complete itinerary of its history and one also very different from the accepted account of a journey from the Near East which has caused many to be sceptical of the claims made for its past.

The Irish have definite records of Jeremiah dwelling in their island, of his burial place, and of the two princesses, one named Scota, who played a large part in the genealogy of the Milesian kings of Ireland, and who is described as a daughter of Pharaoh, as she was, for he adopted them both.

To Bethel and Ai did the aged prophet Samuel send Saul after he had privily anointed him captain of the host of Israel, and told him to go forward until "thou shalt come to the *plain of Tabor*, and there shall meet thee three men *going up to God in Bethel* . . . after that thou shalt come to the *hill of God* where is the garrison of the Philistines: and it shall come to pass, *when thou art come thither to the city*, that thou shalt meet a company of prophets coming down from the *high place* . . . and thou shalt prophesy with them."[1] Thus the surprised citizens, seeing the tough giant of a warrior intermingled with the prophets descending from the high place, asked incredulously, "Is Saul also among the prophets?"

The interpretation of the passage is as follows: Saul, coming from the direction of the north, reaches the plain of Tabor, where is Avalon, meets three men on their way to the house of God in Bethel, otherwise Wirrall Hill, Glastonbury, near where stand the ruins of the ancient abbey. He proceeds onward to reach this hill of God (Mt. Tabor), where is stationed a Philistine garrison, and is accordingly the citadel or fortress; still onward he passes the city of Ai or Aijalon, and then encounters the seminary or school of prophets coming down from the "high place" of Bethel, that is the temple or altar of the Deity, on Wirrall Hill. The "hill of God" held by the Philistines is the present Tor. Observe that Samuel spoke of the plain of Tabor, in conjunction with Bethel, for the only Tabor we know of in the O.T. is Mount Tabor, which mountain is represented as standing stark in a flat plain exactly as Glastonbury Tor rises abruptly like a huge sugar-loaf and dominates the flat country of Somerset, being

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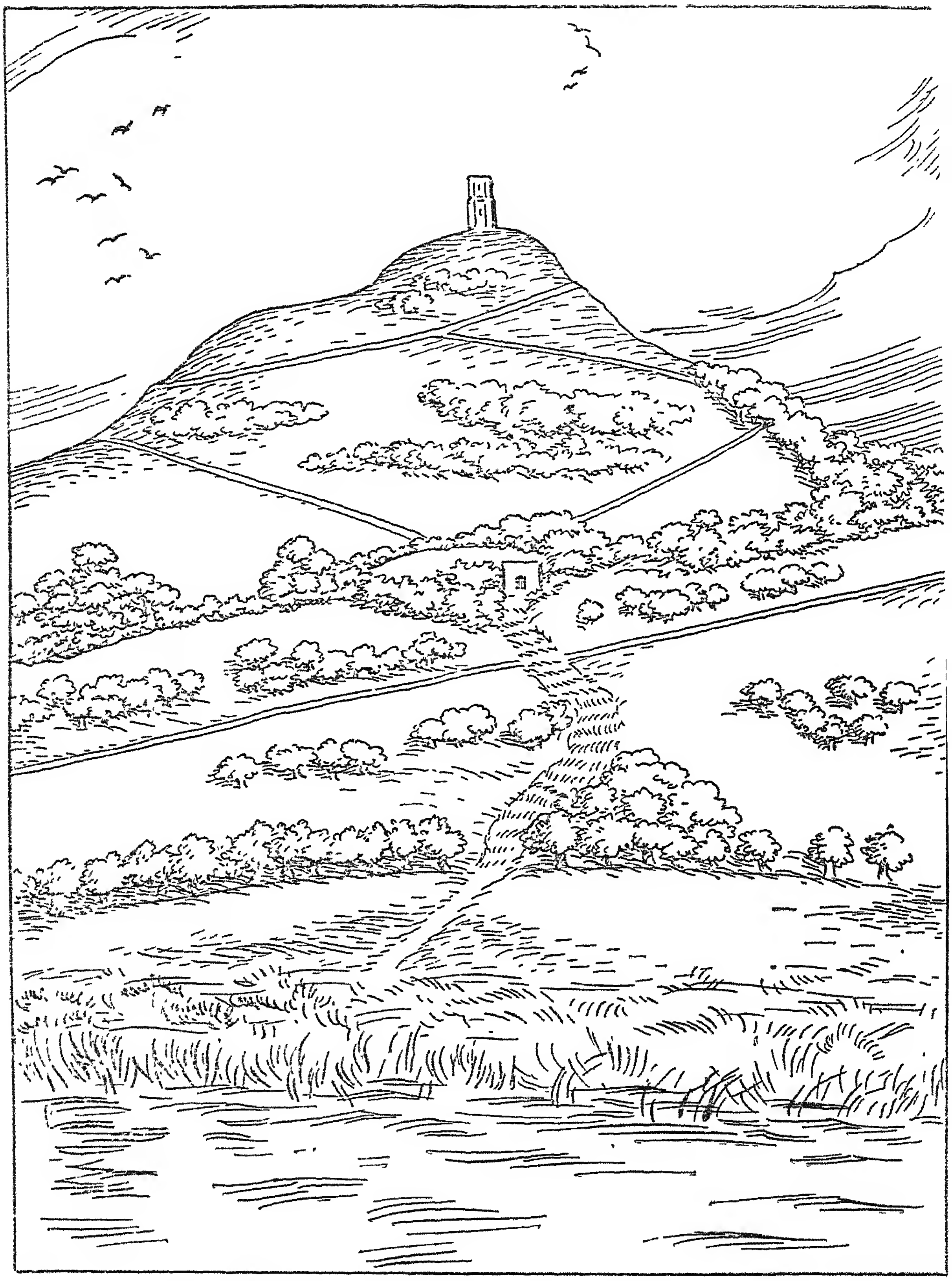
[1] I Sam. x, 3–6. I have italicised certain words.



GLASTONBURY TOR—THE SACRED MT. TABOR

Famed as the "Hill of God" and the scene of the Transfiguration an outstanding landmark for miles around. *Mount Tabor, the same mountain where Ab'Ram dwelt, and where he parted company with Lot, is, and can be, none other than Glastonbury Tor.*

The Tor has, indeed, been compared by writers with Mount Tabor by those who saw a resemblance, but little conceived that they could be one and the same. It became subsequently regarded with extreme veneration as the traditional scene of Christ's Transfiguration. The Rev. Mr. Lawson thus describes it:

> The supposed scene of our Blessed Saviour's transfiguration, and the alleged "holy mount" of St. Peter . . . Mount Tabor was doubtless the hill of "globular form" on which Polybius placed the town of Atabyrium. It was at one time so well fortified that Antiochus took it only by a strategem similar to that which Joshua employed when he captured Ai.[1]

The reverend writer was seemingly unaware that Ai or Aijalon was identical with Mount Tabor, although the quotation from Genesis and that from I Samuel should have told him so. Joshua's stratagem to which he alludes, in order to capture this strongly fortified height, regarded then as invulnerable, was to send an indifferent force to make a feint frontal attack upon it, whereupon the garrison opened their gates and chased the foe as far as Shebarim—the city of Wells. Next day, Joshua again sent a small attacking force who once more drew away the defenders, but on this occasion he had concealed a strong army by Bethel—on the further side of the mountain—who, once the gates were opened and the garrison were pursuing his small force, entered it and put the people to the sword.[2] It was an ancient elementary trick of strategy. Mount Tabor, Ai and Bethel were all one and the same city.

Doubtlessly Mount Tabor—Ab'Ram's "mountain"—was fortified from an early date, when Ab'Ram first occupied the site.[3] In the time of Samuel the citadel was held by the Philistines, as it was more than once, although evidently peaceable Israelites were permitted to go to the town when there was no war between the two peoples. Even in Samuel's day Mount Tabor was known as the "hill of God," although the sacred place, sanctified by Jacob's dream, was on the hill of Bethel. We hear little of Tabor from the time of David onwards, perhaps understandable in the circumstances. There is a considerable hiatus. Yet Mount Tabor shone with great glory as the traditional scene of the Transfiguration of Christ, bearing on which is the extraordinary legend that the Holy Grail of the Lord's Last Supper was taken to Glastonbury by St. Joseph of Arimathea, which sacred vessel he was said to have buried at the foot of the Tor and from the place of its sepulchre there gushed forth the Blood Spring which may be inspected to this day. If this tradition be true—and it is not my function to question it—why should St. Joseph of Arimathea have crossed the seas and made his way to Avalon, where he built his church, and expressly have selected the Tor for the concealing place of so precious a relic unless the Chalice was associated with the most sacred moments of the life of the Saviour and because it was peculiarly related to the Tor? As the Mount of the Transfiguration there was every ostensible reason for such a pious act on the part of St. Joseph.[1]

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[1] Lawson, *Scrip. Gaz.*, ii, *pp.* 464–5.

[2] Josh. vii, 5; viii, 1–29.

[3] Ancient defence works have been found round Tor Hill. Also at Fonter's Ball, a corruption of Val or vallum, wall, bank, and an earthwork about one mile from Edgarley. (Phelps, *Hist. and Antiq of Soms.*, i, *p.* 492.) These guarded the two land approaches, one through Ponter's Ball, the other by the fortress of Edgarley. The town was defended by a palisade and the Tor citadel. (Marston, *Glastonbury*, *p.* 1.)

Nevertheless, in Glastonbury, the most sacred Christian site, as it was evidently in the time of Samuel, is Wirrall Hill, or Weary-All-Hill, less than a mile west of the Tor. For here did St. Joseph land weary and tired, and when he had climbed the hill leant on his staff, which took root and produced a thorn-tree, and was said to have miraculously blossomed annually on the day of the Nativity. That is a pious tradition of course, but undoubtedly the Saint did settle in Avalon, built his church, was buried there, and the thorn-tree flourished until some three centuries ago. His church, built of wattle, with the famous Abbey and Monastery, were all destroyed in a disastrous fire in 1184. The restoration of the Abbey was ordered by Henry II, who visited the site, and who partly restored it, as did Edward I, but this splendid edifice was never fully completed. A terrible earthquake caused great destruction in 1276, but for all that it was worthy of its origin, the most important abbey in the British

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[1] This legendary holy vessel from which Christ dispensed the wine at His Last Supper was reputed to have been brought to Avalon by Joseph of Arimathea, and was related also to the Arthurian Underworld Mysteries, says Spence. (*Mysteries of Britain, pp.* 138–41.) Marston says the legend was of the Antichrist War in Heaven. St. Michael struck Satan's shining ruby in his crest with his flaming sword. Pilate gave this wondrous cup to Joseph A chapel to St. Michael was built by two Roman monks on the summit of the Tor in A.D. 179. (*Op. cit., p.* 7).

Isles, only to be finally ruined by Henry VIII, its revenues sequestered, and the beautiful edifice, on which so much loving labour had been lavished, with its roof stripped and its treasures stolen, together with its Monastery, remains a ruined reminder of the destructiveness of man on the site where nearly four thousand years before Jacob had erected his "House of God."

Following the coming of St. Joseph and the building of his wattle church, Avalon became the Sancta Sanctorum of the Christian faith in England and here were deposited the Saint's bones in the churchyard on the south of St. Mary's Chapel. His tomb was said to have borne the simple epitaph, "*Ad Britannos veni post Christum sepellevi: Docui: Quievi.*" (I came to the Britons after I buried Christ: I taught: I rest.) Other early saints were buried there, including St. Benignus, St. Dunstan, St. Gildas, the Venerable Bede, and many others. William of Malmesbury says that St. Gildas died there and was buried in the Old Church before the Altar. Also he says that St. Patrick was sent to Ireland by Pope Celestine and returned to Cornwall, thence to Glastonbury where he became Abbot.[1] Whether the leaders of the early Church which rose to so great eminence at Avalon possessed knowledge of its link with Mount Tabor and back to Ab'Ram and Jacob, who can say? but its importance is fully demonstrated by the names of the famous churchmen who were its devoted sons. St. Patrick is said to have become its first Abbot in 449, succeeded by St. Benignus, who was born at Meath, became Bishop of Armagh and followed St. Patrick to Glastonbury. Many Irish saints also visited and worked there, including St. Columba.

It was claimed that the worship of Christ was first instituted at Avalon, and St. Augustine actually reported the fact to Pope Gregory in the year 600.[2] As Augustine was specially sent from Rome to convert the Britons and yet wrote in such a vein there is strong testimony to its truth. In 704, the pious King Ine of the West Saxons granted a special charter to the Church and Monastery in which he said, "He acts thus in his desire to strengthen the *first church in Britain, and the foundation and origin of all religion,*" and, indeed, he felt so strongly on the subject that he visited Rome and there besought the Pope to take Glastonbury under his special protection because of its sanctity.

The question of the claims of this ancient city to have been the *fons et origo* of the Christian religion has of itself no part or parcel in my general investigations here except in so far as that St. Joseph of Arimathea may justly be regarded as having been specifically drawn to it for some definite motive when he selected it as the site for his church. We are well aware that the early Christian teachers regarded it as a pious duty to erect churches on the site of some former pagan fane, like St. Columba's settlement in Iona, the idea being to expel the Devil from such lairs, and the same belief may have inspired St. Joseph. Moreover, there still remains the strange question of Mount Tabor and the Transfiguration of Christ as witnessed by many according to Christian doctrine. If Mount Tabor were the scene of that sacred phenomenon, and if St. Joseph actually concealed the Holy Chalice in the Tor—still called Chalice Hill—or even, if such were believed to have been the case at the dawn of Christianity, we find a most significant link between Avalon and the Biblical Ai or Aijalon, which I have traced down from Havilah throughout the earliest times from Ab'Ram himself. . . .

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[1] William of Malmesbury, *Hist.*, viii.

[2] Augustine, *Epistolae ad Gregorium Papam.*

It would rather seem as though the island capital lay fallow or in ruins over a period, perhaps even for a long period, from its palmy days before it became so famed a Christian site. We find no mention of it in Roman records, such as Ptolemy's *Geographia*, the Antonine *Iter*, *Ravennas*, or the *Notitia*. It may have remained for a long while derelict or drowned except its Tor and Wirrall Hill. Like the pile villages it may have largely lain under an accretion of soil. The Rev. Mr. Marston, whom I have previously cited, asserts that the Uxella was the "key to Western Britain," and the meeting-place of many civilisations, as is no doubt true. He claims that the Cymry built the great camps and roads uniting the chief centres, and states that Glastonbury's chief exports were corn, cattle, fabrics, gold, silver, lead, and lapis calaminaris, or carbonate of zinc. He also claims that Hu Gadarn led the Cymry into Somerset at least a thousand years B.C. If we identify him with Ab'Ram or Salatis, as is unavoidable, the date of his coming would have been nearer 2160 B.C. than 1000 B.C.

Hu Gadarn is supposed to have first settled at Somerton, and to have given that name to the county, which lies only seven miles south of Glastonbury and bears traces of great antiquity, with remains of a Roman road to Ilchester. It lay on the boundary of the marsh Uxella, and near by is a small hamlet named Paradise. This name is found again near Burnham, and more notably at Glastonbury in the vicinity of Wirrall Hill. Local folklore declares that Jesus when a boy was taken to Avalon by his uncle Joseph, and that they lodged in Paradise.[1] How comes it that this name Paradise is to be found in three places in Somerset but nowhere else?

In this world of boasted progress in culture and civilisation which those words portend, it may formulate a solemn thought in the minds of some when we survey the romantic history of this most ancient city, at a period of some four thousand years ago, that a pious patriarch set up an altar, on whose site a lowly but ineffably precious fane was subsequently erected, because he associated his vision of the angels and the ladder to heaven as a sign that he was *near to God*, which is the meaning of Paradise; that through the ages this same city became sacred in the eyes of men for reasons yet to be shown but indelibly associated with King Arthur; that in due course it became the first seat of Christianity where a splendid fane was reared through the goodwill and piety of the worshippers of Christ inspired in the first place by the example of St. Joseph of Arimathea, and yet that all should have been brought to utter ruin through the avarice, malice, and hypocrisy of Henry VIII, who never failed to prate of his Christianity; and that finally in a materialistic world where the tyranny of a Tudor King wreaked great wrong to Christian ethics, nevertheless Glastonbury Abbey and the vestiges of its monastery stand yet a ruin on the site of the venerable past as a lasting memory of something infinitely greater than worldly aims.

In the foregoing I have endeavoured to produce factors to explain that Ai or Aijalon and Bethel became the Avalon of Somerset, and as Avalon was the Havilah of Genesis, the Garden of Eden, Paradise, so that in turn became according to the Scriptures the scene from whence "Adam and Eve" were expelled; that it was the true land of Sodom; that it was for awhile a region of flaming fire: "The Lord God sent man forth from the Garden of Eden; and he placed at the east of the Garden, Cherubim and a Flaming Sword which turned every way to keep the way of the Tree of Life."

But nothing really dies. The Garden of Eden, Havilah, Paradise, all was restored, and the heart of the pagan Underworld or Annwn was destined to give birth to the first Church of Christ. Only then did the Infernal Deities pass into the limbo of the forgotten past.

[1] Webb, *Glastonbury*, *p.* 20.

VI. Avalon, Garden of Eden

In my previous chapter close resemblances were shown to have existed between Avalon and Memphis, their strange physical resemblances being an outstanding feature. Not only were both built amid or adjoining a great marsh, in both cases the encroaching waters from the sea or "Nile" held back by a bank or dyke, but both were in proximity to a lake specially excavated, called Mœris in the Greek account and Meare, the name of the lake where is now Meare Pool, and through which flows the canalised river Brue, once far more widely spread; and, further, Avalon vied with Memphis as the sacred city of the illustrious dead, a curious likeness between the two. Then we have the account of Manetho that Salatis, who answers in every way to Ab'Ram, dwelt mostly in Memphis, in the same way that Ab'Ram affected Ai, or Aijalon. There was a garrison of Philistines in the time of Samuel and Saul, and we have a further statement of how Jonathan smote the Philistines from Michmash to Aijalon, the inference being that it was their stronghold where they sought refuge on that occasion.[1] It stood in the Philistine country especially, near Gath and Gerar, with Ascalon (also Eshkalon and Eshcol), identifiable with Ischalis, now Ilchester, and with Gaza, or Azzah, which probably stood on the site of Exeter, another prehistoric Philistine settlement.

It should be recognised that the Old Testament is not a consecutive history, but rather a series of episodes sometimes loosely strung together in the times of the Israelites, and accordingly we are unable to compute how often they managed to seize Aijalon from the Philistines or how they lost it, or even how Ab'Ram captured it in the first place. But we may realise that the Philistines acquired finally the upper hand in those parts with the defeat and withdrawal of David, and that the Ramses kings made it at some time their most important city in which it seems to have even superseded Rabbath-Ammon in their affections.

This was especially the case with the later Ramses, who paid great attention to the embellishment of the city of Memphis, and most especially to its famous temple of the sorcerer deity, Ptah. Manetho says that Ramses-Miammun carried out large works, and his successor Amenophis used Babylonian prisoners to drag huge stones for an extension of the god's temple. To comprehend what lay behind this cultivation of Ptah and what his temple signified it is important to realise what Ptah represented. This Underworld deity *par excellence* was the god of armaments, the Egyptian counterpart of Hephaestus, and like him was depicted sometimes as a blacksmith with his hammer and leather cap, at others symbolically as the living black bull Apis with the special markings required of the animal to be selected for the honour of divinity. This bull had to be black, with a white triangle on its forehead and a scarab mark on its tongue, which may have signified to the initiated black for gunpowder, white triangle the flash of lightning, and the scarab ideology the missile. Such would accord with the divine birth of the god, when Zeus descended on Io, the White Cow, as a flash of lightning.

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[1] I Sam. xiv, 31.

Gerald Massey says of Ptah:

> There is hieroglyphic evidence that the Egyptian creation of the earth by Ptah was not cosmical but a mode of hollowing out Amenta in the lower earth and of tunnelling the mount to make a passage through. . . . With Kheper-Ptah, the beetle was the burrower through the hidden earth. Ptah was the worker with that element (fire) and his associate gods became the blacksmiths and metallurgists, who blazed their way through Tanen, termed the Earth of Ptah.[1]

All this sounds very occult, as indeed it was intended to be. "He is depicted," continues Mr. Massey, "in one of the representations at Philae, sitting at the potter's wheel in the act of giving shape to an egg."[2] Some might allege that it signified the mundane egg, but there was a more usual type of egg called the "serpent's egg," and such "eggs" were believed to be created by the Druids in the depths of their dark caves, the Druidic "Serpent's Egg," the *ovum anguinum* of Pliny, being described by Aneurin, a Welsh bard, as "that involved ball which casts its rays to a distance, the splendid product of the adder, shot forth by serpents."[3] In all this we have the association of blacksmiths, metallurgists, and deep caverns of the earth, where the associates of Ptah blazed their way through the Lower Earth, for purposes related to these mysterious "serpents' eggs." Was it so occult after all?

Ptah spelt Power, and little wonder that the Ramses kings in their zenith lavished unending care and attention on his temple in Memphis, which we are told consisted of a vast series of edifices surrounded by a wall and gates, and which commanded the city like a grim fortress. It may be said that no vestiges of such a temple have survived in the present Egypt, not even its foundations, although much money has been lavished in search and excavations made for it.

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[1] Gerald Massey, *Anct. Egypt*, i, *p.* 411.

[2] *Op cit*, *p.* 413.

[3] Blavatsky, *Veil of Isis*, i, *p.* 18. *Vide The Riddle of Prehistoric Britain*, *pp.* 74–5.

Another site near Memphis that seems to have borne some relation to the temple of Ptah was the Labyrinth, an edifice of immense size visited by Herodotus, he states It lay a little above Lake Mœris—another missing site in Egypt—and consisted of twelve roofed courts with six gates both north and south, surrounded also by a wall. It had 1,500 chambers or storage rooms above ground and a like number underground, perhaps some of the "tunnels"—but what they contained is a puzzle. Herodotus says he inspected the upper chambers, but he could only have been conducted to a few, and all he vouchsafed on the subject was that he passed with admiration from courts into chambers and from them into corridors, but what aroused his admiration other than their size he leaves unsaid. He does confess that the keepers refused to allow him to inspect those underground.[1] As this vast edifice was used for utilitarian purposes, and much of it was secret, we may draw our own conclusions, but like the temple of Ptah not a trace of this great building has ever been discovered on or near the site of the ruined mounds to which the name of Memphis has been given.

On occasions the god Osiris assumed the functions of Ptah, and became the Apis Bull. There is a strange saying in the Book of the Dead in which Osiris declaims, "The Tunnels of the earth have given me birth," and this occult utterance is followed by another, namely, "Osiris enters the tail of a great serpent, is drawn through its body, comes out of its mouth, and is born anew."[2] These cryptic words signified actually nothing more or less than an allusion to a missile which is loaded into the breach of a mortar, is drawn through its body, is ejected from its mouth, and by repetition may be described as born anew. The analysis of this, like other supposedly intensely mystic sayings, discloses merely the disguise of "black magic," practised for essential motives.

In these circumstances it is not in the least surprising that the judicious Diodorus identifies Osiris with Dionysus, the Serpent

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[1] Her. ii, 147–8.

[2] A. W. Churchward, *Signs and Symbols of Primordial Man, pp.* 274–5.

God, a "Serpent" also born mythologically in a cave, as also with Serapis (cp. seraph), another symbol of the same science. He says,

> To Osiris they gave the invention of ivy which was also consecrated to him by the Egyptians, as by the Greeks to Dionysus. In the ceremonies and their sacrifices ivy was preferred before the vine because the same loses its leaves and the other abides continually green. Osiris is sometimes named Serapis, at other times Dionysus, Pluto, Ammon, Jupiter, and by others, Pan; and many think that Serapis is the same whom the Greeks term Pluto.[1]

Diodorus' words amount to this, namely that the secret practice of the Infernal deities and all they portended was utilized long ago on a great scale. Diodorus did not apparently realise what this ancient devotion signified, for the secret had been lost or was concealed long before the beginning of the first century A.D.

The writer of the Book of Enoch comprehended, however, when he reported the words of the Angel of Peace as he conducted Enoch to that very region of the west which he describes as Paradise and the Garden of Eden, to the very region, in fact, of Avalon, where the patriarch was shown the "Satanites" manufacturing weapons on a gigantic scale: "All these things which thou hast seen shall serve the dominion of His Anointed *that he may be potent and mighty on the earth.*" In the original Egypt, nay in this same region as we have seen, with Ptah providing the key, may we identify the true heart or core of this occult industry whose real practices were obscured from the vulgar by arcane rites and severe ceremonies. It was held to be a sacred quest and Memphis was the city where, according to Plutarch, stood the tomb of "the good man Osiris" and also that of Isis. He had been a mortal king, as Isis had been a queen, but the murder of Osiris by Set was reputed to have occurred near Memphis, and there was a legend that on the Tanitic branch of the Nile, which flowed into the deep near Tanis—otherwise the city of Dan, our town of Taunton or near by—the body of Set or Typhon floated out to the sea. In this, the Tanitic mouth answers to the River Parrett of so many names in the past.

I suggest that in the foregoing the fate of Osiris and his murder by Set, the celestial serpent, is an etherealised version of the fate of the traditional King Arthur, who was slain by his rival Mordred, on the banks of Camlan, believed to have been the River Camel, whence he was taken to Avalon, died there and was buried, although his spirit survived. If I am not mistaken Arthur's period was that immediately preceding the Great Catastrophe.

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[1] Diod., *Hist.* i, 2.

In the mystical career of Arthur, which comes down from very early times in veiled allusions, we find a strangely similar aspect comparable to that ascribed to Osiris, in respect of which I am indebted to the researches of Mr. Lewis Spence. Significant in this aspect is the bardic poem known as "The Spoils of Annwn," the Cymric name for Hades, which relates to a visit paid to the nether regions by Arthur and his company ostensibly to rescue Gwair ap Geircin, who had attempted the journey and had been imprisoned there, but was actually a pretext to visit the Underworld in the region of Avalon. Spence says it is similar to another poem entitled "The Harrowing of Hell," which describes a descent into the " abyss " to carry away its secrets and treasures. Prof. Rhys says that the principal treasure carried away by Arthur was the Cauldron of the Head of Hades or Pwyll.[1]

The explanation of these mysterious visits to the Underworld plainly relates to Masonic initiations—Freemasonry is of extreme antiquity and was practised on both sides of the Atlantic long before the Flood—behind which mystifications the true purpose was evidently the initiation of King Arthur himself into the innermost secrets (or developments) of the Cabiri gods after he had undergone certain rites and ceremonies in some underground crypt, for the mention of the Cauldron contains the clue to the intention. Furthermore, behind it all the true motive was by means of "Magic" to acquire POWER and DOMINATION.

Annwn or Hades, says Spence, was sometimes a horrible abyss, at others a germinating place for life, and yet again, as a dim region not unlike this world and bearing resemblance to Avalon. The goddess Ceredwyn (or Ceres), Queen of Hades, the British Isis, prepared a Cauldron in Annwn round which and below flames played. Closely involved in this test was an arcane Druidic fraternity called the Pheryllt, who were associated with the rites of the Cauldron.[2] The word *pheryll* (cp. Lat. *ferro*) means iron, so they were sorcerers in the uses of iron for certain purposes, and the Cauldron will signify the smelting of it in some form. In the Forest of Dean, many centuries ago, miners worked deep subterranean passages called scowles in order to extract the

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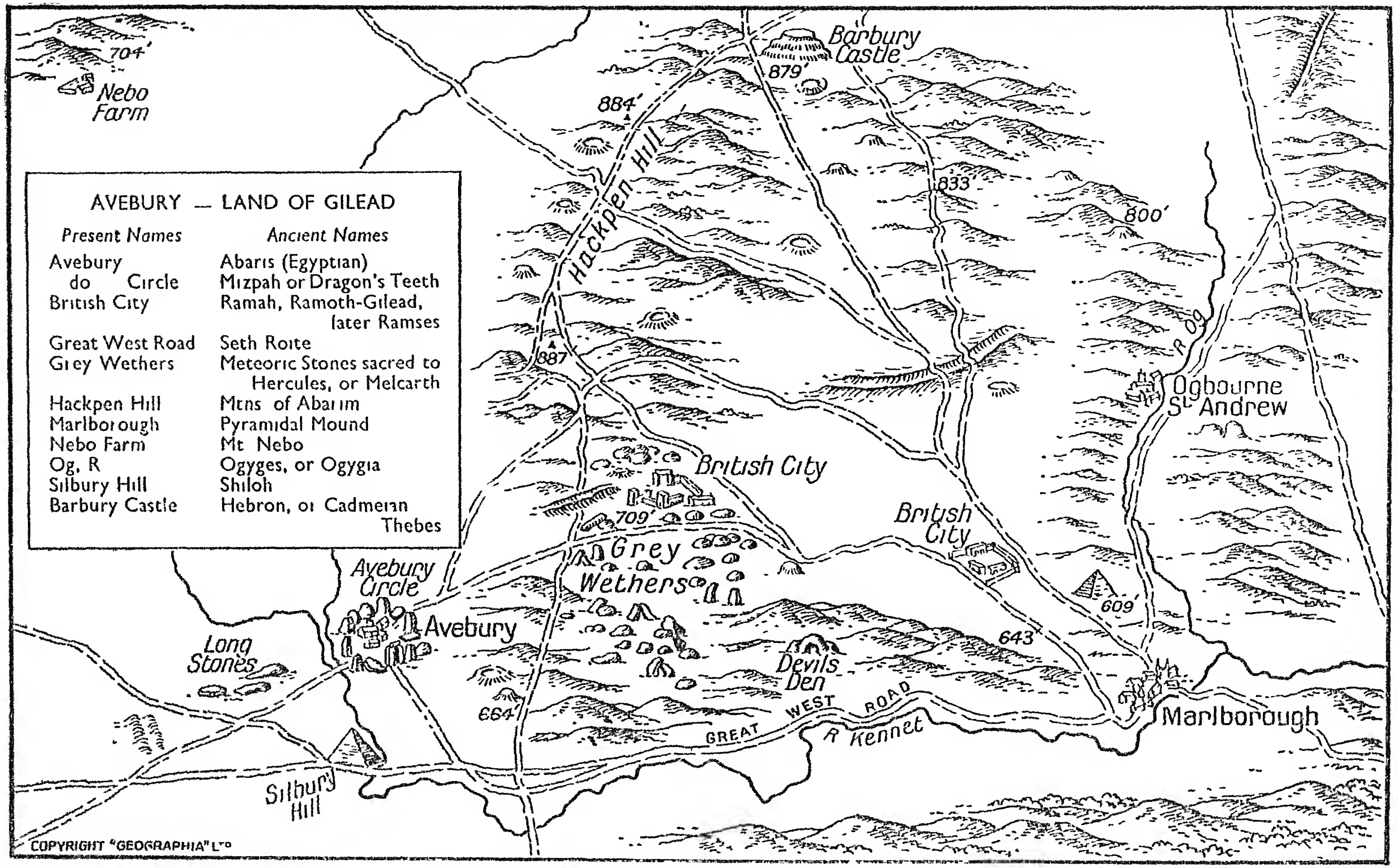
[1] Lewis Spence, *Mysteries of Britain, p.* 123.

[2] *Op. cit., p.* 244.


AVEBURY — LAND OF GILEAD
Present Names
Ancient Names
Avebury — Abaris (Egyptian)
do Circle — Mizpah or Dragon's Teeth
British City — Ramah, Ramoth-Gilead, later Ramses
Great West Road — Seth Roite
Grey Wethers — Meteoric Stones sacred to Hercules, or Melcarth
Hackpen Hill — Mtns of Abarim
Marlborough — Pyramidal Mound
Nebo Farm — Mt Nebo
Og, R — Ogyges, or Ogygia
Silbury Hill — Shiloh
Barbury Castle — Hebron, or Cadmeian Thebes
704'
Nebo Farm
884'
Hackpen Hill
Barbury Castle
879'
833
800'
887
British City
709'
Grey Wethers
British City
609'
R Og
Ogbourne St. Andrew
Avebury Circle
Avebury
Long Stones
Devils Den
643
664'
GREAT WEST ROAD
R Kennet
Marlborough
Silbury Hill
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SKETCH MAP OF AVEBURY AND DISTRICT

Inset are the modern names and ancient designations iron ore, and to this day yew-tree hedges still mask the entrances to prehistoric workings suggestive of Cabiri secrecy. It was originally known as "Feryllog," the Place of Iron. It is not difficult to assess the object of the Pheryllt or Feryllt brotherhood in this Underworld traffic, who, Spence says, were a branch of Druidism, teachers and scientists skilled in all that necessitated the agency of fire, whence the name has been equivalent to alchemists or metallurgists, their handiwork being known as the "arts of the Pheryllt." He believes that their headquarters were in the mystic city of Emrys, in the district of Mount Snowdon, known as Dinas Affaraon, or the "Higher Powers," but which might be translated also as the "City of Pharaoh." This caste employed the Cauldron of Ceredwyn, of which the elusive bard Taliesin remarks significantly, "It would not boil food for a coward." I fervently wish that such "occult" references were appreciated at their true value.

Doubtless, seeing the significance of the foregoing, it would not! Behind all the mysticism lies, as I suggest, certain Masonic initiations into Black Magic, conducted in "tunnels" or caverns, into which King Arthur was introduced, like Osiris. The same system, showing the initiation of a king or chief to the magic of a "serpent rod" comes from Palenque, Mexico, a former great city. The *Popol-Vuh* is full of such magical indications.

Pwyll is another mystic figure in the Celtic Underworld, who in one of the legends of the *Mabinogion*, is Prince of Dyved (or Pembroke), and changes places with the Devil himself for a year. Pwyll, indeed, rejoices in various names and is able to assume many forms, while among his possessions is the Castle of the Grail or Cauldron. In an ancient bardic poem entitled "Cadair Ceredwyn," or the Chair of Ceredwyn, the hero Peridwr visits his mystic underworld castle. In another, entitled the "Conte de Graal," Peridwr is expected to put a certain vital question to the "Fisher King," who is lame, this being, "Unto whom serveth of the Grail?" Peridwr fails to ask this question which would have released the "Fisher King" from his "mystical dumbness" and would have permitted him to pass on the translation of the "Secret Words" and thus have dispelled the "Enchantment of Britain." I venture to think that this also may be explained by an understanding of the true nature of "Black Magic," and perhaps has an historical meaning. The "Fisher King" is more obvious. Prof. Rhys, citing from the story of this mysterious personage, remarks, "Much knew he of the black art, more than an hundred times changed he his semblance." Spence reveals his identity:

> In the first place the ruler of Hades is frequently lame, and Hephæstus, Weyland Smith, and even the mediæval Satan show this deformity. Pwyll, the Fisher King, is, indeed, the grand black magician of the Underworld, who still has the means of fertility, inspiration, and regeneration in his mystical cauldron.[1]

For my part I cannot allot to Pwyll so altruistic a plane as Mr. Spence accords to him. Hephæstus, Weyland Smith, Satan, and Ptah, all represent a purely materialistic creation or symbolic phase of divinity of an infernal character with possible slight deviations to suit the genius of the different peoples. The Græco-Phœnician Hephæstus, for instance, was traditionally thrown down from Olympus by Zeus, and was accordingly lamed, but having reached the earth he burrowed in tunnels and under burning mountains on islands, like Lemnos, where his satellites manufactured metal work and arms. Ptah differed only slightly, but the principle was the same in all these instances, the intention being to individualise him as the dominating genius of the Underworld, using lightning or fire as his medium of creation and destruction. If, as I opine, the bardic legends relate to Masonic initiations in what Prof. Rhys terms "the black art," the "Fisher King," or Ptah or Pwyll was represented by the Hierophant or Master of Ceremonies at inner initiation rites, masquerading as Ptah, and held that position probably for a year.

Consider with these very secret assignations in the bowels of the earth, those deep crypts mysteriously used by certain Druids, the fraternity of the Pheryllt, the magicians working in iron, a Cauldron which boils something most obscure but "not food for a coward," surely therefore the implication lies at hand. If the product were not for cowards it infers contrariwise that the result required brave men—heroes, warriors! And who were these alchemists other than the Cabiri gods or Cyclops, and what was the "abyss" or subterranean place of Hades but one of those underground Cabiri temples which Herodotus describes as built underground? Surely the "art" was producing explosives!

The heart of this activity or science appears to have been centred in Avalon, although we may believe that there were many actual scenes of Cabiri workshops, as in the Forest of Dean, in Dinas Affaraon, in the Cassiterides Isles, and elsewhere too. As to Avalon we have the evidence of the pile villages and it is possible extensive excavations at or under the base of the Tor might produce results. At all events we find in another direction close resemblances between King Arthur and Osiris, both of whom were subsequently deified, and both made periodical visits to the Underworld or Hades for obscure but most important reasons. Spence makes the following comparison between the two god-kings:

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[1] Spence, *Mysteries of Britain, p.* 145.

> When Arthur is slain by his treacherous nephew Mordred, he is carried off in a barque by his sister to the mysterious isle of Avallach or Avalon. There he remains, neither alive nor dead, awaiting the fateful day when Britain shall require his sword.
>
> The history of Osiris has many points of resemblance with that of Arthur. When slain by his treacherous brother Set, the body of the Egyptian god was ferried in the sacred barque across the Nile, to the regions of Aalu in the West.[1]

The older traditions of King Arthur bear many characteristics like those attributed to the Pharaohs and especially of those relating to Sesostris, who, it would seem, was actually the same king as Amenophis, the last king of the nineteenth Ramses Dynasty, according to Manetho. In the *Mabinogi* of Pwyll Pendevig Dyved, we find Arthur lauded as "Adorable Potentate, Sovereign Ruler, who hast extended thy dominion over the boundaries of the earth," and "whose sword stretched from Scandinavia to Spain."[2] Sir John Mallory, in his *Morte d'Arthur*, describes him as "King of Dacia, Gaul, and Britain." These are proud boasts to make, and we have to consider whether they were rhetorical and exaggerated claims or whether they were based on reality. They did not certainly relate to some King Arthur who is said to have lived in the sixth century A.D. and who fought bravely but vainly against the invading Saxons. In the *Mabinogion* collection of legends and mythological tales, very ancient and mystical in character, Arthur was suzerain prince among others of King Lot of the Orkneys, whose sons, Sir Gareth and Sir Gawain, attended his court. That may throw a considerable clue to the age of the real Arthur for it is scarcely a name thrown carelessly into the legends and such being the case, it infers, if no more, that the sway of Arthur spread afar and included the Orkney Isles, if not the Shetlands.

Lot's name is preserved in the name of the Lothian Hills near Edinburgh, and we have additional evidence of the Scottish sovereignty of Arthur in such place-names as Arthur's Seat at

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[1] Spence, *op. cit., p.* 127.

[2] Guest, *Mabinogion Notes, p.* 355.

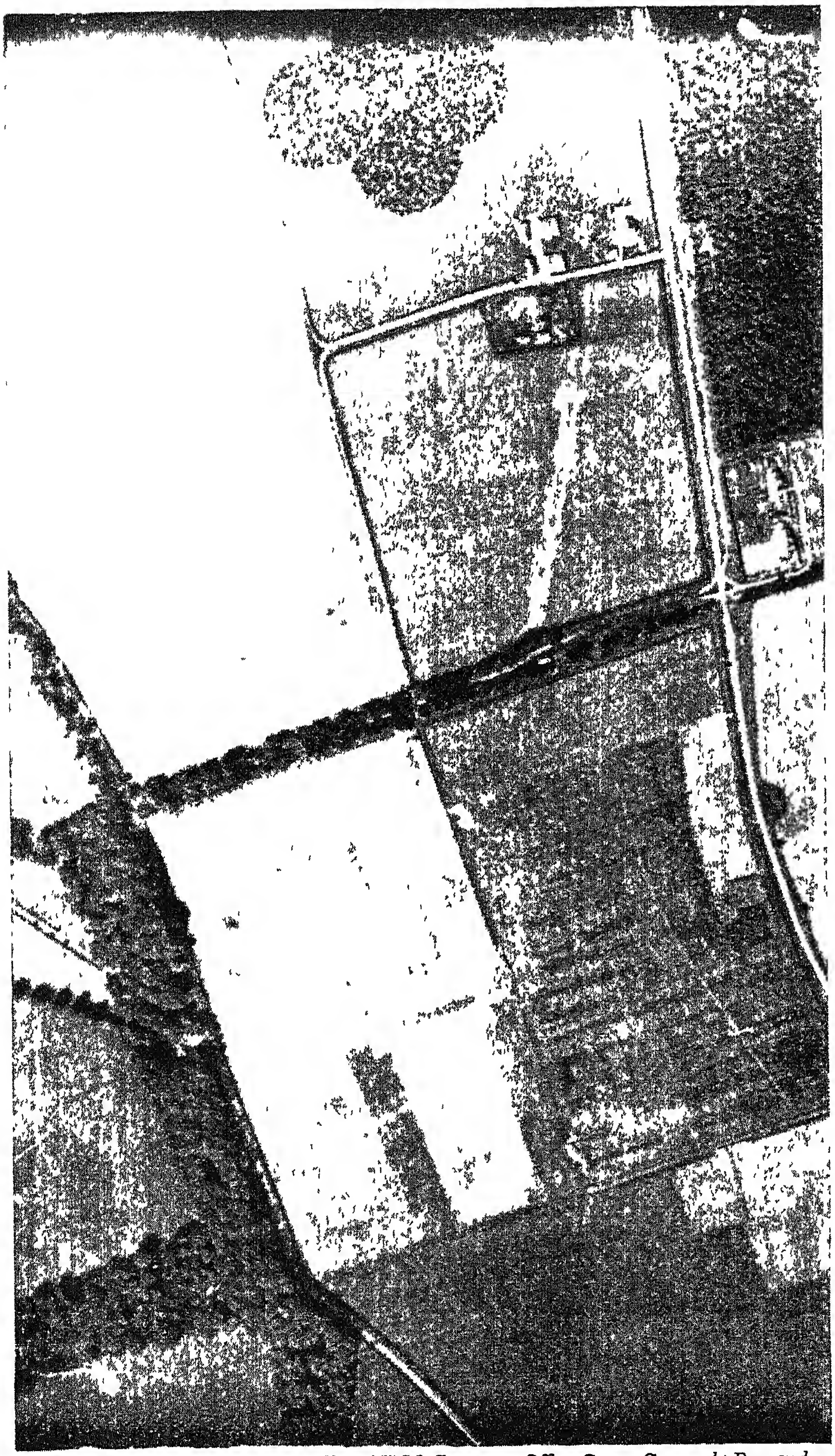

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PLATE VII. CELTIC "CHESS-BOARD" FIELDS, NEAR ST. ANNE'S FARM, IN THE HIGHEST PART OF WILTSHIRE. THE PEOPLE WERE REMOVED FROM THE VALLEYS TO NEW HILL-TOP VILLAGES BEFORE THE FLOOD OF ATLANTIS OR NOAH

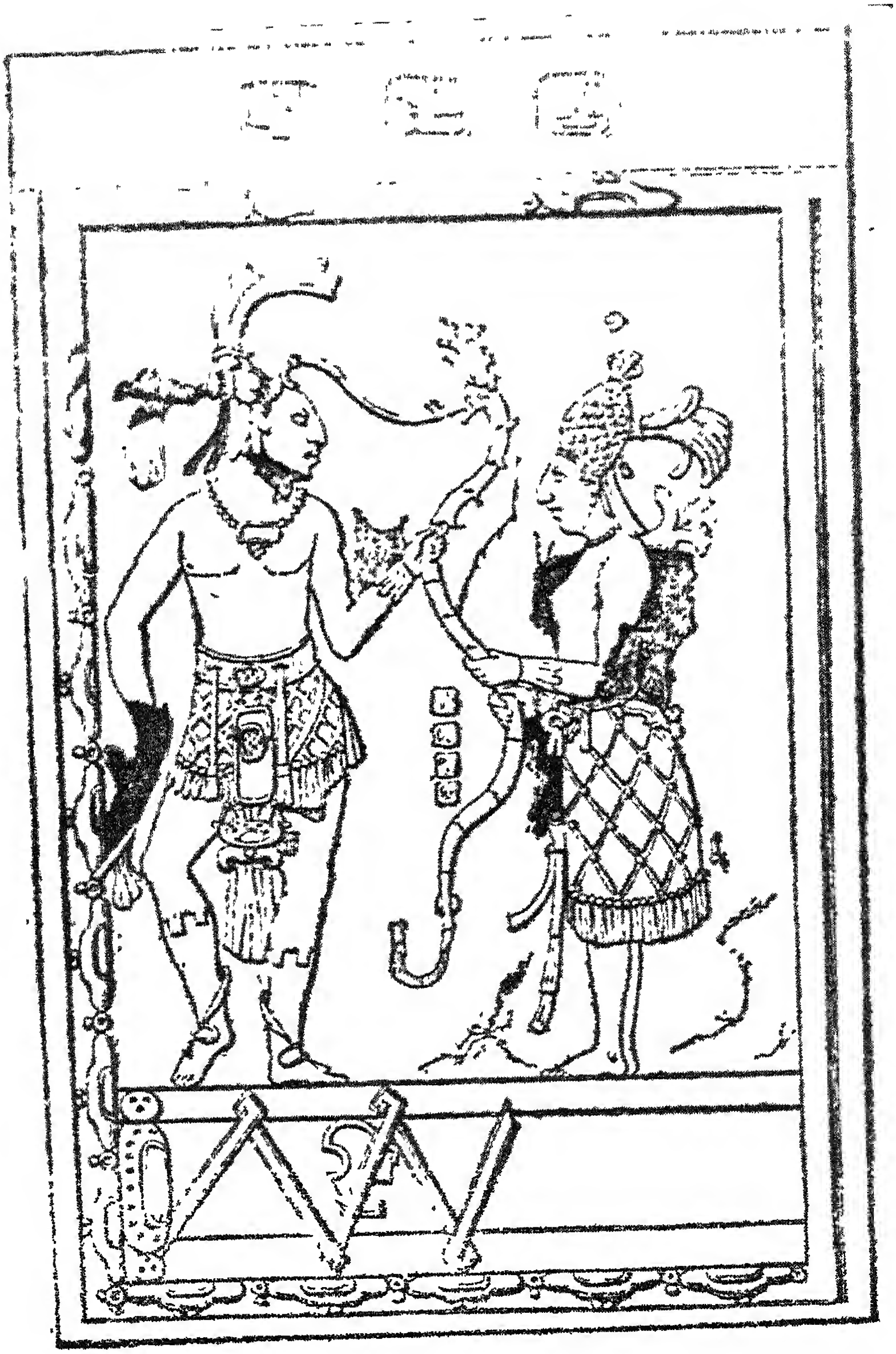

PLATE VIII "BLACK MAGIC": A CABIRI INITIATION FOUND ON A SCULPTURED STONE AT PALENQUE, MEXICO—A UNIQUE REPRESENTATION OF PREHISTORIC KNOWLEDGE OF FIREARMS

A chief, in Celtic dress, with kilt and sporran, being initiated into the mystery of the "Brazen Serpent" or "Serpent Rod" by a High Priest

(*See p.* 142)

Edinburgh, as Arthur's Stone near Angus, and Arthur's O'en (Oven) near Falkirk, the latter town formerly named Camelon, an Arthurian name, the Oven itself destroyed by an ignorant and grasping laird only some two centuries back, a most curious round building of great strength where the Knights of the Round Table were reputed to have met.

In the Arthurian cycle of his adventures the hero king led the Britons across the seas to make war on the Roman Emperor in Cisalpine Gaul, but this is manifestly a later invention, for the original Arthur lived centuries before Rome was even dreamt of. I have said that he bears many characteristics in common with the great Pharaoh, Sesostris, who left his country on oversea adventures, and made his relative Armais act as his regent during his absence—as also did Arthur—which Armais seduced his queen as Mordred seduced Guinevere, and both Armais and Mordred attempted to usurp the throne. Sesostris, informed of the grave state of affairs when fighting against the Scythians, hastened home, leaving his conquests incomplete, and avenged himself against Armais.

Arthur also was engaged in foreign conquests, returned home, his conquests uncompleted, and fought battles against Mordred, the crucial battle being at Camlan, generally identified with Cadbury Castle, the ancient prehistoric fortress about twelve miles south-east of Glastonbury, with a trackway between the two called "King Arthur's Ride." Leland describes it as "sometime a famous town or castle," and says much gold, silver, and copper coins were found there in the sixteenth century with other antique relics. Unhappily such invaluable clues to the past were doubtless sold and melted down. Traditionally, Arthur was carried to the Isle of Avalon and was transported across the water by the mysterious Vivienne, "Lady of the Lake," and other goddesses, to that sacred city.

Sesostris, says Manetho, as cited by Josephus, was most famed for his foreign conquests by land and sea, vanquishing Phœnicia, the Assyrians and Medes, "some by his arms, some without fighting, and some by the terror of his great army ; and being puffed up by the great successes he had, he went on still the more boldly and overthrew the cities and countries that lay in the eastern parts."[1] Herodotus says that Sesostris first proceeded in a fleet of ships by the Erythrean Sea, subduing nations until eventually he reached a sea non-navigable by reason of shoals. He returned to Egypt and the following year collected a vast army and made himself master of Thrace and Scythia.[1] Thrace and Dacia were one and the same and I indicated in my previous work that the Thracians were of the same origin as the Caledonians, and that Scythia was represented by Northern Russia, east of the Vistula, signifying that Sesostris went to the Baltic on this war of conquest. So did traditionally Arthur

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[1] Josephus, *Contra Apion*, i, 15.

In this expedition (continues Herodotus), Sesostris erected pillars of stone—called Osirei Pillars—in the subjected lands—using upright stones where the nations had been subdued only by the might of his arms; and of another kind, representing the feminine sex, where they tamely submitted without fighting[2] They were apparently phallic symbols, like the *linga* and *lingam* of the Hindus, and were probably erected as religious emblems. Herodotus adds that he engraved his name and country on these monoliths. It is interesting to note that the Elgees, in their archæology of Yorkshire, describe certain stone monuments of the Bronze Age in Yorkshire of very similar character to those attributed to Sesostris:

> Many upright stones were of phallic significance. . . . Belief in these symbols was widespread and so strong that it yet survives even to this day in remote places such as the Eastern Moorlands. But life is twofold. "Male and female created He them" Our stone triangles were probably erected as symbols of the Triune mother goddess.[3]

Such is the one type. There is also the upright—the phallus—of which the Rudstone Monolith is an upstanding example, "the tallest monolith in the county if not in England," say the Elgees; "it stands in Rudstone churchyard, five miles west of Bridlington, is 25½ feet high, 3½ feet wide, and 2½ feet thick at the base. It has been shaped out of a block of grit, the nearest crop of which occurs over ten miles away."[4] The churchyard is itself circular, was apparently long ago a pagan site, and the ancients who evidently carted this immense stone, like those conveyed in a prehistoric age to Stonehenge, must have had some very definite purpose in so doing. It may be that the Rudstone Monolith, like the other relics mentioned by the Elgees, was related to the conquests of Sesostris, bearing in mind that the Britain of antediluvian days was divided into several states some hostile to one another.

[1] Her. ii, 102–3.

[2] *Op. cit.*

[3] F. and H. Wragg Elgee, *Archæology of Yorkshire, p.* 88.

[4] *Op. cit., pp.* 86–7.

On his return home (continues Herodotus), Sesostris, bringing with him a host of prisoners, was met on the borders of Egypt at Pelusium by his treacherous brother, who gave a banquet in his honour at Daphne where he attempted to murder the king by incendiarism.[1] The prisoners the Pharaoh had brought were forced to drag huge masses of stone for the temple of Ptah at Memphis and also to dig canals in connection with his great system of division of the land. He was the only king of Egypt who also reigned over Ethiopia—or Cush, or Chaldea. Diodorus, in his account of the Deucalion Flood, which he places on the borders of Oceanus, says that Osiris at this time was marching into Ethiopia and adds that he was also named Egyptus.[2] The inference we may draw from these traces is that Sesostris, Arthur, and Osiris were considered to have been one and the same.

Additional light on the personality of Sesostris seems to be thrown by the ecclesiastical historian Orosius, whose work Alfred the Great translated from Latin into the Saxon tongue. Calling him Vesoges, King of Egypt, he states that he conquered "Asia" (originally the name for the European continent), marched his army into the northern parts of Scythia, and was pursued in turn by the Scythians who laid Egypt waste.[3]

This sequel, in which the Scythians paid back the invading King of Egypt in his own coin, is that spoken of by Jordanis, the historian of the Goths, in his work, *De Rebus Geticis.* He speaks of the enforced emigration at a certain undefined but very early period of a great body of Goths from "Scandza" (Scandinavia), their primordial home, led by the prophet Zalmoxis, and that on the River Tanais (Tana Fiord and River on the borders of Scandinavia and Lapland), the Goths waged desperate war against the husbands of the Amazons and *met the Egyptians in battle, whom they afterwards pursued into Egypt.* This account tallies with the invasion of these same Scythian lands by Sesostris, and, moreover, the mention of Zalmoxis, who appears to have been the classic version of Moses, gives a consistent line on this period and on the after events in the reign of Sesostris.[4]

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[1] Her., ii, 103. Daphne was the Taphnes or Tahapankes of the Scriptures, the Llandaff of South Wales. Jos., *Contra Apion,* i, 15.

[2] Diod., *Hist.,* i, 19. *Vide, The Riddle of Prehistoric Britain* which identifies the Deucalion Flood as in Scotland (*pp.* 89 *seq.*).

[3] Orosius, *Hist.,* i, 10.

[4] Jordanis abridged a history of the Goths by Cassiodorus, a very learned man (born *c.* 468 A.D.), now lost, and Jordanis' work is considered generally as authentic.

On these oversea adventures Sesostris may be believed to have led his fleet and army by sea from Somerset and the Severn along the English Channel (the Erythrean Sea), to have conquered the countries where Holland and Hanover now exist, then to have passed up the eastern shores of Britain by Yorkshire and Scotland, and on his second expedition to have crossed into the Baltic Sea, defeating the various peoples or accepting homage, until he reached the Gulf of Bothnia where he encountered the Scythians, or emigrant Goths, who were frequently claimed as identical. Jordanis himself says that the Goths who emigrated under Zalmoxis became Scythians.

We learn further from Herodotus that some of the soldiers of Sesostris, possibly those left behind in his hurried retreat from the northernmost parts, formed a colony at Colchis (later placed in Russian Iberia), famed as the goal of the Argonauts in their epic search for the Golden Fleece, the site of which may be placed conjecturally in the vicinity of Kolko in Latvia. In all these matters, to reach an understanding we must look to the north and not in the direction of the Black Sea, as the history of the Goths indicates and finds confirmation in other directions including the O.T. itself.[1] In these same Scythian or Russian lands dwelt the Parthians, descendants of the Medes, both of whom were classed indifferently as Scythians by later writers; but Parthian meant "exile," were the original Goths, and we may probably trace their settlement in Perthshire, also according to Waddell, to other parts of Britain as well. The Scythians, who entered and remained in Scotland, were the Skutai, Scotti, or Scots, hence what had been Cimmeria became Scythia, as Herodotus says.

The Scots possess, indeed, a curious reference to the Egyptian Pharaoh's activities in the north in the ancient *Scot's Chronicle,* which says, "Ye Pechtis war chasyt out of yir awin landis callit Sichia be ane prince of Egypt callit Agenore." The only Pharaoh to whom these words could apply is Sesostris. It seems also to fit in with the statement of Jordanis that the Goths arose originally in "Scandza," he says, "in the north." The Parthians or Exiles probably settled in the region of the present Riga, and all these with others at a period of about the twelfth century B.C. onwards, as Baxter claims in his *Glossary of British Antiquities*, spread over northern Europe and the British Isles speaking Gothic, Frisic, and Belgic.

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[1] *Vide* Jer. xvi, 14–15: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel *from the lands of the north,* and from all the lands whither he had driven them."

By his conquests Sesostris, for a brief period, acquired the hegemony of the ancient world, subduing the fierce peoples to the limits of the Baltic, perhaps for motives which have thus far been obscure, but it is as certain as most matters of antiquity that as he sowed the wind so did he reap the whirlwind.

One important phase of his domestic policy must be stressed, namely his astonishing agrarian movement by which he transferred the population in the low-lying valleys to hill-top villages of which Diodorus gives us the best account. He says that "Sethoosis" divided the country into thirty-six provinces called Nomes, over which he placed Nomarchs, who had charge of the royal revenues and ruled over the Nomes. Probably his father (Ramses Miammun?) had inaugurated this policy, but Sethoosis raised "many new mounds" and transplanted to them the inhabitants of towns situated in valleys, building new hill-top villages and many new canals. In this drastic transfer of population the soil was portioned out, every man having an equal division, the land being divided up into square or chessboard-plots of equal area for all, for which they paid rent in kind, surely a democratic peasant-ownership transaction, whereby the hills were cultivated for the first time in many parts. The land belonged entirely to the king, who allotted one-third of the revenues to the priests, one-third to the soldiers, and retained one-third for his own uses.[1] This great work may have been started by his father.

We have the biblical reference to this policy as operated by Joseph, the account stating that the reason was because of famine, that Pharaoh provided the seeds and took one-fifth of their gains (or, say, income tax!) to himself.[2] It would appear that this revolutionary undertaking was not completed when Sesostris returned from his conquests, for Diodorus states that the hard taskwork in the cartage of stones for the temple of Ptah at Memphis and the building of canals, caused the "Babylonian prisoners" to rebel against the king.[3]

There exists not a vestige of any such operation in the land we know as Egypt in the south, nor could the arid granite mountains of that country have afforded opportunities of cultivation.

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[1] Diod., *Hist.*, i, 54–5. [2] Gen. xlvii, 20–26.

[3] Diod., i, 56. "Babylon" was situated, as throughout in this reconstruction of ancient geography, in the north.

In Britain, on the contrary, observed notably in Wiltshire, but embracing not only Wessex but Wales, such a vast homogeneous operation was performed in the Late Bronze or Early Iron Age. Mr. O. G. S. Crawford, former Archæological Officer of the Ordnance Survey, has described these remarkable discoveries in the field of archæology in his work entitled *Air Survey and Archæology*, for this immense system only became discernible when surveyed from the air, as fully illustrated in his work. It clearly reveals traces of former extensive habitations on hill-top sites, with chessboard fields of equal area to one another, all one concerted movement, as he says, in obvious obedience to some central authority. I now append an epitome of his detailed description of these hill-top villages.

CELTIC HILL-TOP PREHISTORIC SYSTEM

1. Over Wiltshire and Hampshire air-survey has proved that all the then low-lying villages had been removed from the valleys and were rebuilt on the tops of hills. In some instances artificial heights had been erected for the purpose, and in others additional heights were added (cp. Diodorus' "many new mounds").
2. These hill-top villages were provided with turf walls, paths, boundary ditches, drainage channels, and, where water was not conveniently situated, with dew ponds.
3. A new cultivation system was put into operation by dividing the hill-sides into square plots of chessboard pattern, but where the terrain required it some were oblong, yet each occupied the same area. The hills for cultivation were terraced, locally called lynchets, thus dividing up the plots down the hill-sides.
4. This network of lynchets, boundary banks, and roads or tracks formed an organic system in conjunction with the upland villages and with the building of the canals or ditches below. It was an homogeneous operation.
5. The unity which marks this system as an epoch occurred in the Early Iron Age, but some villages yield traces of the Bronze or even Neolithic periods.
6. Later invaders, the Belgæ or Saxons, occurred after an hiatus. They entirely changed the pre-existent Celtic system, for their fields cut right across the previous Celtic design. They never used the hill-top villages but dwelt by streams and parcelled out the land differently, generally crossing at totally different angles. The Saxons alluded to the ancient inhabitants as giants.
7. The Romans had nothing to do with the Celtic system. Not one single relic found in the Celtic upland settlements reveals Roman traces.

8. The same Celtic system was apparently operated simultaneously, not only over the Wessex country, but also over Wales and parts of Ireland [1]

Will anybody venture to call this a coincidence? If not, we possess important circumstantial evidence that Sesostris, King of Egypt, reigned over a large part of Britain, and that we shall not be wrong if, taking the existence of this Celtic system where it has been found to operate, it defines the original Egyptian lands.

Here we have the homogeneous policy directed from one single, centre—and I suggest from Avalon—with its hill-top villages its chess-shaped fields, supplied with canals or ditches, just as the account of Diodorus explains. It happened in the Early Iron Age which may be said to gather support from the mystic initiations in which King Arthur was concerned, and then . . . all this was followed by an hiatus' Who were these Saxons that arrived some time after all this operation had been perfected and transferred the former system to quite another? Foreign invaders? *Saxons?* Yes, but, as we shall see, the so-called Israelites who came with Moses and Joshua were Sakai or Saxons, on the authority of the Bible, which is read by most without any perspicacity and so ignored.

Obviously, Mr. Crawford, in writing his description of these upland villages and the Celtic system, so exactly in consonance with Diodorus, Herodotus, and Genesis, had not the slightest idea that he was uncovering the entire Sesostris system, and that in doing so he in fact tears up all the laborious efforts to pretend that Egypt and the Israelite lands belonged geographically to the Near East, so that all the prestige of past glories assumed by these countries—and in our present modern days leading to political claims based on false premises—is utterly and entirely untrue. The truth is that the ancient Britons embraced the Egyptians and Hebrews (Iberes) while the Assyrians were the Saxons.

But let us return to Sesostris. Why did he embark on his determined invasion of the northern lands which sowed the seeds of ultimate disaster? Why did he build these hill-top villages, and order the people to cultivate them on the hill-sides, where different levels were ruled off into lynchets—yet seen on many hill-sides in Wessex—where once flourished olives and the grapevine? Why this anxiety to erect phallic symbols in the countries he defeated? I think these answers can be supplied when we realise the age in which he lived, the threats hanging over him, and that he was a pious and chivalrous monarch, the last great ruler or god-king of the nineteenth Ramses Dynasty, and who was, in fact, killed at the time of the Great Catastrophe, to be subsequently, with a revision of the religious cult, deified as the Judge of the Underworld at Amenta, where it is probable he really met with his end, and became the god Osiris. There is evidence contained in the work of Manetho which appears to indicate that he was forewarned of a coming catastrophe, and it is possible, to say the least of it, that his policy of moving his people to heights was influenced and hastened by this foreknowledge. It is also not unlikely that this premonition caused him to raise the phallic symbols, being an extremely pious man, to remind mankind of the dangers that lay ahead, for the phallus was a representation of the destructive Deity, because a comet or a meteor approaching the earth and striking bears such a giant resemblance to the male organ, while the *ashera* in effect represented Mother Earth.[1]

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[1] Crawford, *Air Survey and Archæology*, *pp.* 1–10.

Borrow relates a very curious tradition held by the Spanish Gypsies of Esdramadura which gives a garbled version of the conquests of the Pharaoh in question, although he is not mentioned by name. It is worth relating because it throws a strong light upon the circumstances of the period under discussion:

> There was a king of Egypt and his name was Pharaoh He made numerous armies with which he made war on all countries and conquered them all. And when he had conquered the whole world he became sad and sorrowful, for as he delighted in war he no longer knew on what to employ himself. At last he bethought him to make war on God. So he sent a defiance to God, daring him to descend from the sky and contend with Pharaoh and his armies.
>
> God was incensed against Pharaoh and resolved to punish him; he opened a hole in the side of a mountain and raised a raging wind, and drove before it Pharaoh and his armies; and the abyss received him and the mountain closed on them; but whoever goes to that mountain on the night of St. John's Day can hear Pharaoh and his armies singing and yelling.
>
> And it came to pass that when Pharaoh and his armies had disappeared, all the kings of the nations who had become subject to Pharaoh revolted, and having lost her king and her armies she was left utterly without defence. And they made war against her, and took her people, and drove them forth dispersing them all over the world [2]

[1] *Vide The Mysterious Comet, pp.* 145-6

[2] George Borrow, *Spanish Gypsies*, ii, *pp.* 191-2.

There is a great deal of truth in this narrative despite the hyperbole, such being an essential to be remembered and preserved when tradition was oral. The "defiance" to God is a variation of the Greek legend of the Giants who challenged the Gods and piled Pelion on Ossa and Ossa on Olympus in order to reach Zeus, a fable I suggest derived from the hill-top villages, and the artificial mounds used by Sesostris in his policy. The account gives us a sidelight on the Great Catastrophe, including the death of Pharaoh himself, and it describes the aftermath of the eclipse of the Atlantean Egypt.

There is yet another aspect of this really wonderful period of the world—and especially British—prehistory. The "new cultivation system," as Crawford describes the hill-top village policy, was one of the virtues ascribed to Osiris, "that good man," who was reputed to have taught the Egyptians the uses of agriculture.[1] I have no record to show of King Arthur's reputation in that respect except we have the indelible traces of the upland system in the parts over which he must have ruled. But Sesostris' passion for raising monoliths or great stones was shared by Arthur and also the fabulous Memnon. Who was the mysterious Memnon?

Herodotus goes out of his way to state that Memnon was not an Egyptian, which suggests that others held an opposite view. At all events, Memnon was King of Ethiopia, and so was Sesostris, as well as of Egypt, and like the latter, he erected upright, sacred stones called "memnonia" after him, a word corresponding to the Gaelic *menhir*, and he was said to have raised them in various countries and also in Egypt. We know of the famous statue of Memnon in the temple of Luxor, which, when struck by the first rays of the rising sun, was said to have emitted a note like the snapping of a chord. Does not our own Byron allude to "The Ethiop King, whose statue turns a harper once a day"? That statue is still pointed out at Luxor, one of two Colossi, with numerous Greek and Latin inscriptions scrawled upon it, in the belief that it was Memnon's statue. It is said never to snap in modern times, but if that statue had been erected to Memnon, why was he represented merely as one of two Colossi?

The setting-up of sacred stones by Sesostris, Memnon, and also King Arthur, of which many traditionally survive in Wales and Ireland, relating, it would seem, to the period shortly before the Great Catastrophe, may have been an invocation to that important meteor-sender, the Egyptian Hercules or Tyrian

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[1] Seyffert, *Dic. Class. Antiq.*, *p.* 439.

Melqarth. Was it not Hercules who was enlisted by the gods to destroy the invading giants? Arthur's name was peculiarly associated with great menhirs, as with cromlechs, in Wales, Wessex, and Scotland. Such were not only believed to be living stones, but to be able to speak on occasions and to possess a mystical and even medicinal value, as the seer Merlin was said by Geoffrey of Monmouth to have told Aurelius, King of Britain, when Merlin proposed that he should send to Mount Killeraus (Giant's Causeway), for the Giants' Dance Stones of Stonehenge. "They are mystical stones and of a medicinal value," he declared. "There is not a stone there which has not some healing virtue." In Irish legendry are several instances of such stones, like the Stones of Speculation, from which fire could be kindled, and a similar idea inspired the veneration for the Pillars of Hercules, as also for the monoliths of Avebury, attributed to the Hero-God. Is Whatmore too bold when he associates Arthur himself with the name of Melqarth? To wit,

> It can hardly be doubted that the bardic poetry of later times associated Arthur with the god Hercules, whose twelve tasks are perverted to the story of the Twelve Battles of Arthur. Hercules' original Melqarth may even have furnished the name of the British hero. (Melq, king, Arth). Arthur's Stone on Cefn Bryn, Gower, is a cromlech of eight perpendicular stones terminating in small points, on which rests a ninth stone weighing about twenty tons. Under it there is a spring called Lady's Well.[1]

If Hercules represented divine fire it is well to recall that the Druids knew of two kinds of fire, one *Dis-Lanach*, God's Lightning, and *Drui-Lanach*, Druids' Lightning. Can we be certain that the Druids did not find it convenient to pass off the one as the other when it suited them, seeing that their strength rested mainly on their claim to possess supernatural powers?

In the foregoing I have shown how closely the figures of Sesostris, the great Egyptian monarch, the origin of Osiris, and King Arthur are interwoven whether we call the sacred city of their main activities in the Underworld cult by the name of Memphis or Avalon. Indeed, as already shown, they conjoin in the city situated on an island placed in a region of swamps; they are both great national leaders whose lives were dramatic and spectacular, both conquerors, whose end was tragic ; both were buried in the city where they were believed to have died or else risen from the dead; and, to cap the foregoing, both were irrevocably mixed up with the use or development of magic power in the land subsequently devastated by a great catastrophe. In symbolism, they may be said to agree in many ways, for King Arthur, like Osiris, became deified in the opinion of many Celtic scholars. Spence contends on evidence he adduces that Arthur became "Hu," and that he was hailed as the "supreme proprietor of the Isle of Britain, symbolised by the ox, much as the Apis Bull represented Osiris."[1]

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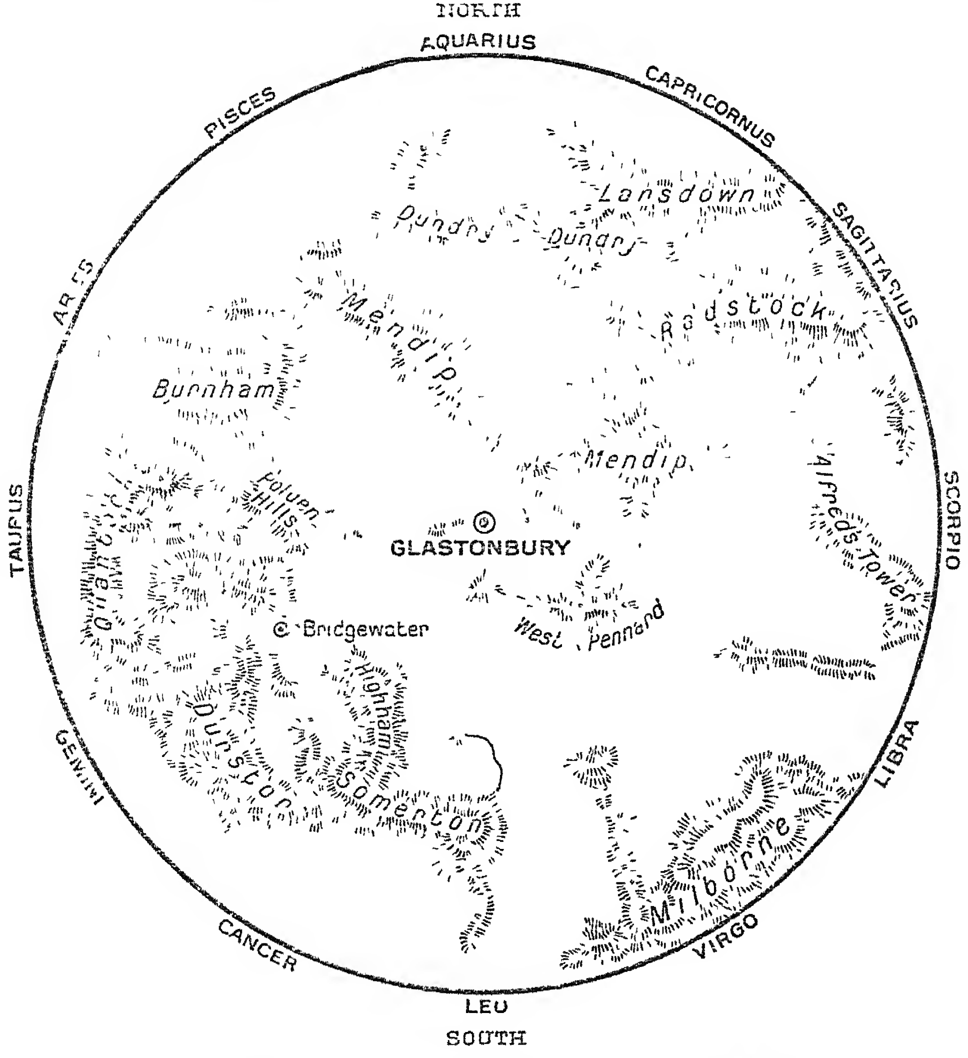
[1] A. W. Whatmore, *Ins. Brit.*, *p.* 297.


NORTH
AQUARIUS
CAPRICORNUS
SAGITTARIUS
SCORPIO
LIBRA
VIRGO
LEO
SOUTH
CANCER
GEMINI
TAURUS
ARIES
PISCES
Lansdown
Dundry
Dundry
Radstock
Mendip
Mendip
Burnham
Polden Hills
GLASTONBURY
Bridgewater
West Pennard
Alfred's Tower
Quantock
Dunster
High Ham
Somerton
Milborne

Star Map of the Zodiacal Giants of Somerset

Nor let us lose sight of the fact that this sacred city was deemed to have lain in the heart of Paradise. It was termed the Isle of the Blessed. Its sanctity was based on a high state of civilisation, of an intimacy with the Deity apart from material power. If it were the veritable "Gate of Heaven" as Jacob pronounced Bethel to be, the "Very Seat of the Lord," and as successive generations believed unquestionably it to be, was it contingent only on that patriarch's dream? Was there any other reason?

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[1] Spence, *op. cit.*, *pp.* 240, 244.

Not long ago a remarkable theory was published in the Journal of the Royal Astronomical Society of Canada by Mrs. K. E. Maltwood, her contention being that in some long-distant time certain astronomers laid out a gigantic zodiac among the little hills surrounding Glastonbury, which answers to the first "Mighty Labour of the Isle of Britain," of which the Welsh bards sang. She says, "It has rested prone on the heights for thousands of years, concealed with King Arthur's fabled 'Mantle of Invisibility,' though seeing everyone."[1]

The sophistication of this design of the "Round Table" of the stars, explains the writer, proves that it was planned by experts who cleverly adapted the configuration of the surrounding terrain, and she continues in these words:

> During thousands of years the zodiac was so much revered that every figure there portrayed was a sacred emblem; for instance, the four evangelistic symbols of the Bull, Lion, Man, and Bird are found here in Somerset in their proper places at the four cardinal points, i.e. Taurus, Leo, Sagittarius, and Aquarius, whereas on modern maps there is no bird amongst the zodiacal constellations. . . . Temples, as we understand them, were not great enough to contain the constellations; so Mother Nature was chosen to sustain them, and the thirty-mile circumference of this sacred area was looked upon in its beginning as the "Cauldron of unfailing supply." . . . We are told by the Welsh bards, the descendants of the Cymry, that it was stolen from the "Divine Land" for it was Annwn itself. Taliesin, who knew most about it, sings of "The Spoils of Annwn" of the recovery by Arthur of the magic Cauldron of Inspiration and that it was found at Caer Sidi, the zodiac.[2]

The terrain of this immense zodiac is surrounded on three sides by hills rising up to 1,000 feet and crowned in many cases by prehistoric forts. On its west flows the Severn Sea or Bristol Channel, and within this great natural enclosure the low-lying hills give the outline of the figures which are governed to a great extent by the course of two small rivers penned in by the hills from most ancient times.

In examining this plan the figures of the zodiac are seen to be so arranged that they converge towards Avalon not far from the centre of the circle, an amazing achievement seeing that some of them exceed an area of three miles in length. Mrs. Maltwood claims that at the time this territorial zodiac was devised, Leo and Scorpio were double the size in proportion than as now represented in star maps, so that Leo occupies the position of Cancer as well as his own and Scorpio that of Libra, which suggest a very ancient design, yet one which apparently continued for many long moons[1] North of the circle are the winter months, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces, as well as Cetus, the Whale or Amphibious Monster. In the southern half are Aries, Taurus, Gemini, Leo and Virgo. Aquarius, the Water-Bearer, is represented by the Phœnix, holding the water in his beak and fanning the burning nest with outstretched wings.

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[1] K. E. Maltwood, F.R.S.A., "The Discovery of a Prehistoric Zodiac in England," *Jour. of the R.A.S. of Canada*, *p.* 269 (Sept. 1943).

[2] *Op cit.*, *p.* 270. The earliest zodiacs give a bird prior to the use of Aquarius, the sign of water.

The writer contends that the famous Isle of Avalon, towering 600 feet, out of the marsh, forms this fabulous bird, and the Urn it carries contains the "life-giving 'blood spring,' known far and wide as Chalice Well. Its waters are radio-active and stain the stones over which it flows blood red."[2]

In the same writer's opinion this immense zodiac should solve the problem of when, where, and how the constellations were first designed, which she attributes to Hu Gadarn. Whether or no it is evident to all students of astronomical symbology that when the wise men divided up the signs of the zodiac from selected groups of stars in the universe, groups through which the sun passed in his annual passage, they selected arbitrary figures to suit some especial and particular purpose. In other words, the stars that denote Taurus bear no real resemblance to a bull, or those of Leo to a lion, and so on, yet there was some evident motive for such a decision. It may have been that the contours of the terrain around Avalon naturally accorded them the shapes which seemed to invite immortality in a star map. The selection of the Phœnix with Urn to represent Avalon may lend itself to a suggestion that it was here the astronomers first discovered the Sothic Cycle of 1461 years, or, as I contended in my previous work, originally of 1440 years before the Great Catastrophe or Flood altered the orbit of the earth by lengthening it to 365¼ days from a previous year of 360 days. We are told from ancient records that, after the Flood, Hermes—representing the Druidic genius—revised the zodiac and calendar, and assuming the fact of this vast zodiac, we appear to look on a solar design laid out long before the period of the Great Catastrophe, and that Avalon, the heart of it, originally gave us the zodiacal signs.[1]

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[1] Maltwood, *op cit*, *p.* 273. The Alexandrian Zodiac is said not to have contained Libra, its place being occupied by Scorpio's claws. Of Scorpio Ovid says, "In the wide circuit of the heavens he shines, and fills the place of two zodiacal signs."

[2] *Op cit.*, *p.* 274. The Urn, "the magic Cauldron of Inspiration," was associated with a Druidic cult long before it became associated with the Holy Grail. (*Op. cit.*, *p.* 270.) In this event it bears some relation to the Tor of Glastonbury and suggests a secret initiation chamber under it.

* * * * *

In concluding this investigation into the remote past in relation to events immediately preceding the Flood or Great Catastrophe, an inquest whereby many famous biblical cities and sites in Wessex have been identified, as I contend, especially noting Somerset and in that ancient seat of mankind the Isle of Avalon, the reason why this should have been the focus of activity in prehistoric times is, I suggest, apparent. It lay in the heart of the ancient ore-mining region, particularly of copper and tin, hence bronze, when the ancient world was narrow and circumscribed, in addition to being an ideal maritime centre with its Severn, Avon, and inland sea, the Uxella. It was the scene of the first settlement of the Atlanteans at Gades, later Tarshish, now identified with the region of Bristol port; it brought Cadmus and Cilix in search of "Europé," the West, as it attracted Ab'Ram or Hu Gadarn like a magnet, in search of those invaluable metals which granted the owner POWER. It is no answer to aver that copper, tin, iron, and other ores could be and were discovered elsewhere because in the earlier times they remained unknown to the northern Aryans, and in any case were far overseas when sailing in uncharted seas which must necessarily have been a hazardous undertaking. Speaking of bronze itself, the contiguity of both copper and tin strongly presupposes that here the value of that alloy was first of all discovered in the local foundries.

Somerset accordingly was the prehistoric El Dorado of those who wished to procure and manufacture arms. I have said comparatively little in regard to the prehistoric science in weapons, including firearms, although it is manifest that they played the most vital part in ancient "power politics," as we term it in modern days, and the possession of the knowledge of metallurgy must have been one of the most urgent yet secret objects on the part of those who desired to rule the ancient world. Somerset became, in consequence, the centre of invasion and later of wars by others who desired to acquire the hegemony of the ancient world, notably the Assyrians. Avalonia, as the first scientific centre of the power of Ab'Ram, and later of the Ramses kings, was the arena of the final battles before the Great Catastrophe destroyed the main part of its high civilisation as described in the Book of Enoch and by the prophet Ezekiel who says that Egypt shall be utterly waste and desolate and uninhabitable for forty years, never to recover her former power.[1] Here took place, by all accounts, the climax of the thirteen years' war between the Gods and the Giants, the region where "His Anointed" in the Book of Enoch, the last of the great Egyptian or British kings, frenziedly prepared weapons to defeat the oncoming threat.

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[1] Taliesin alludes to the zodiac in the "Spoils of Annwn" in these words: "I have been teacher to all the universe; I shall be until the day of doom on the face of the earth; I have been in a toilsome chair above the Zodiac, which revolves between three elements. Is it not a wonder that the world discerns me not?" The solution lies in the explanation here given.

To that aspect I shall now turn in the next part of this research. I conclude this portion with the sad reflection that wars have apparently been always based—whatever the pretext—on the ambitions of rulers to acquire domination and wealth by accumulating weapons which give them predominance over all others and the neglect or inability of others to defend themselves. It is essentially true of our own times and, I fear, likely to exist to the end of time. The world never, alas, learns from the past, and recognises the menace of tyrants too late.

[1] Ezek. xxix, 1–16.

PART THREE

CLIMAX

"*Very few Bible students have devoted the necessary time to a search for parallel events related in what is termed profane history . . . Unfortunately for the progress of truth, clerical influences tend to suppress the publication of any evidence which is seen to be in conflict with the Scriptural accounts.*" E. E. Jessel: UNKNOWN HIST. OF THE JEWS.

"*Investigations into the beginnings of religion have accumulated steadily throughout the past half-century. It is only by great efforts of censorship, by sectarian education of an elaborately protected sort, and the like, that ignorance about them is maintained.*" H. G. Wells: THE FATE OF HOMO SAPIENS.

I. THE MANŒUVRES OF MOSES

AMENOPHIS, THE last Pharaoh of the nineteenth Dynasty, who, as has been indicated, corresponds with the Sesostris of Diodorus and Herodotus, reigned for nearly twenty years according to Manetho.

His was an intensely dramatic era which culminated in a prolonged war, the invasion of his country by vast and well-armed hordes, accompanied by meteorological events of a phenomenal character, and finally ended in the Great Catastrophe which destroyed him and most of his nation. He was the Pharaoh of the Exodus, a period of world unrest in which Moses, the real creator of the Jewish faith, organised revolt inside Egypt and brought powerful forces from outside to defeat and overthrow Pharaoh and his people.

Manetho, it will be recalled from my earlier description, tells of how the Hyksos, the original Israelites who occupied the lands of Mizraim, were expelled from these territories in the eighth year of King David, when they quitted Hebron and the Egyptian lands and moved to Jerusalem after having lorded it over the Egyptians in the south-west for 511 years. Manetho then explains the period of the death of Amenophis, 327 years later. His list of the Ramses kings forming the eighteenth and nineteenth Dynasties over this stretch of time is as follows :

EIGHTEENTH AND NINETEENTH RAMSES DYNASTIES

	Length of reign. *Years*	*Months.*
Tethmosis (or Thummosis) after Hyksos' expulsion	25	4
Chebron (or Hebron)	13	0
Amenophis I	20	7
Amesses (Queen)	21	9
Mephres	12	9
Mephra Muthosis	25	10
Tethmosis II	9	8
Amenophis II	30	10
Orus (or Horus)	36	5
Achenchres (Queen)	12	1
Rathotis	9	0
Acenceres I	12	5
Acenceres II	12	3
Armais	4	1
Ramses I (Seti)	1	4
Ramses II (Miammun)	60	2
Amenophis III	19	6
Total	327	0[1]

The average length of reigns of these seventeen monarchs is a trifle over nineteen years, quite a normal period, and it comprises a precise list for even the months are included. If we synchronise this period of 327 years with the kings of Judah—those of the separate kingdom of Israel have more than one interregnum—we find that from the eighth year of David we reach the fourteenth year of Hezekiah, during whose first thirteen years of reign untoward events took place especially relating to the land of Egypt. The Old Testament does not give months in the reigns of the Kings of Judah, the rule being that if a reign lasted for six months or over it counted as a year, whereas if under six months the year was ignored. It was a rough-and-ready method, but not so wrong on average as might be expected, only two years' difference if we synchronise it with the fourteenth of Hezekiah as for certain reasons appears to have been the case. In this period fifteen kings had reigned, and Hezekiah, still reigning, making the sixteenth against the seventeen Ramses Pharaohs. For comparison I give the Judean list:

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[1] Josephus, *Contra Apion*, i, 14.

Kings of Judah from 8th of David to 14th of Hezekiah

David (after quitting Hebron) 32 years; Solomon 40 years; Rehoboam 17; Abijam 3; Asa 41; Jehoshaphat 25; Jehoram 8; Ahaziah 1; Queen Athaliah 6; Jehoash 40; Amaziah 29; Azariah 52; Jotham 16, Ahaz 6; first 13 years of Hezekiah, 13. Total 329. The difference may be attributed to discrepancy in the Judean method, two years in all compared with Manetho's List.

Such then is the synchronisation, but, on the present system of the O.T with its chaotic chronology, it appears impossible to reconcile such a contingency as to make Hezekiah contemporaneous with the Pharaoh of the Exodus and the prophet Moses. That Amenophis lived in the earlier years of the fourteenth century B.C. is confirmed by astronomy, namely by the Sothic Cycle, which was named after him as the "Epoch of Menophres," and occurred in 1322 B.C., albeit our modern Egyptologists have so far "improved" on Manetho's Lists as to give him a date of 1233 to 1223 B.C., a century later, thus ignoring the Sothic Cycle. Hezekiah, by O.T. chronology, lived some six centuries later than the date as compared with Manetho. The subject of ancient chronology has always been a vexed question, but to avoid a long digression it will be more convenient to give particulars of this synchronisation elsewhere.[1]

The very first years of Hezekiah's reign were anxiouyones to the rulers of Judah because of the growing menace of Asssria and her allies. In the third year of Hoshea, King of Israel (the first of Hezekiah), there came against him the Assyrian monarch Shalmaneser or Sargon, from Nineveh, with various allies and tributaries who looted the country and forced Hoshea to pay tribute. Previous to this invasion, Ahaz, King of Judah, worsted in his wars against the Samaritan Government and the Syrians of Damascus, had whetted the appetite of the Assyrians by appealing to Tiglath-Pileser (or Pul) for aid, who was only too pleased to come across the "Euphrates" and pillage. In his sixth year Hoshea was accused by Shalmaneser of conspiring with "So," King of Egypt, and was thrown into prison, while Samaria, which shut her gates on the enemy, was besieged for three years and suffered untold miseries until finally the inchoate kingdom of Israel collapsed, her survivors being taken as slaves and sold in the cities of the Medes and elsewhere. This same Shalmaneser reputedly invaded Syria and failed to capture the fortress of Tyre.

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[1] See Appendix A, "Bible Chronology."

Behind these invasions lay always the implied threat to Egypt, as is shown by Shalmaneser's treatment of Hoshea who had asked Pharaoh for aid and his savage destruction of Hoshea's capital. Before long Egypt in turn fell beneath the heel of the conqueror, and the story of her eclipse has yet to be told in full, but during this period we have the sayings of the great contemporaneous prophet Isaiah. Egypt was apparently leaderless and her sovereignty had departed, for they were under the thraldom—"thrown over" are the words used—of a "cruel lord" and a "fierce king," who ruled over them.[1] Who were these two men? They answer to Rabshakeh as the cruel lord, and to Shalmaneser, or, more probably to his son and successor, Sennacherib, as the fierce king. Egypt was disorganised. They were quarrelling among themselves, city opposed to city, kingdom to kingdom, the while they sought vainly for help from their oracles, wizards and witches.

The princes of Zoan (continues the prophet) had become fools, those of Noph (No or No-Ammon) were deceived and had led Egypt astray. The land of Judah had become a "terror" unto Egypt, words perhaps explained by the movements of Moses as described by Manetho to which we shall arrive shortly. The Lord in short would "smite Egypt . . . in that day shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptians shall serve with (under?) the Assyrians."[2]

We may read into these expressions a situation in which Egypt had drifted into a state of anarchy and despair, her king either having fled or being unable to stave off defeat, and her rulers threatened or overawed, although that may not entirely explain the situation which seems to have developed. Strange phenomena were evidently taking place in the heavens above. There was a terrible drought, and waters failed from the sea, the "great river"—of Egypt understood—dried up like the brooks, reeds and flax withered, and fish disappeared or died.[3] This extraordinary period is referred to in the Book of Enoch, in these words:

> And in the days of the sinners the years (months?) shall be, shortened; their seed shall be tardy on the land and fields; all things on the earth shall alter and shall not appear in their time; the rain shall be kept back, and heaven shall withhold it.[4]

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[1] Is. xix, 2, 4.

[2] Verses 11, 13, 16, 22, 23. In describing the misery and apparent anarchy of a leaderless Egypt the prophet uses the prophetical mantle as always in such *ex post facto* reports of O.T. subjects.

[3] Is. xix, 5–10.

[4] Book of Enoch (Ethiopian ed., edited by R. H. Charles, D.D.), Sec. III, ch. lxxx.

Nor were these the only phenomena which terrified the people of that period, or, probably, a little later:

> The moon shall alter her order and shall not appear in her due time; in these days the sun shall rise in the evening and as a great chariot journey to the west causing distress as it goes. It shall shine more brightly than accords with its order of light. And many chief stars shall transgress their prescribed order, and these shall alter their orbits and not appear at the seasons proper to them. And evil shall be multiplied upon the sinners and punishment shall come upon them so as to destroy all.[1]

It is inadmissible in these present times to accept any statement that the sun itself could rise in the evening, but an approaching cometary body might give such an illusion, and that such did occur is confirmed by Isaiah in circumstances to be examined later. The writer of Enoch, in his allusion to the sun as resembling a "great chariot," calls to mind again the myth of Phaeton who stole the horses and chariot of the sun, his father Helios, and swept down so close to the earth that Zeus was forced to hurl him into the River Eridanus, in the Cimmerian lands, to prevent the whole world from being destroyed by fire. How can we explain the analogy of the sun or a cometary body as resembling a chariot? The answer may be sought in the strange designs on sculptured stones of Scotland, long prehistoric, like the Golspie Stone, the Dyce Stone, and others, which symbolise a twin comet as two wheels with an axle linking them—described by archæologists as "spectacles"—possibly an illusion caused by atmospherics, although twin comets have been observed by astronomers in modern times.[2]

Such are aspects of the celestial phenomena observed during this period, accompanied by extreme drought. Before I pass from this to the next point in this extraordinary period mention may be made of that very ancient collection of legends related to the Antichrist era, from apocryphal sources by the French *savant* Bousset. He describes, among other features of that age, the drought, when there was no rain, the rivers dried up, the land lay arid, birds died, and wives could obtain no food for their progeny. Later comes the climax, when a fiery chariot and a brand are beheld in the skies, a sword falls from heaven, and a great star burns up the ocean, followed by a fiery storm which lasts forty days, in which the fire consumes earth and water, the period when the "angel made Egypt desolate." With all this occurred the Flood.[1]

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[1] Book of Enoch (Ethiopian ed., edited by Rev. R. H. Charles, D.D.), Sec. III. ch lxxx.

[2] Twin or tandem comets have been recorded in the following years, 1668, 1843, 1880, 1882 and 1887. (*Vide* the author's *The Mysterious Comet*, *pp.* 110, 113–14.)

At this point it will be appropriate to return to Manetho and examine his description of the plight in which Egypt found herself at this same period, or a little before the culmination of circumstances.

He records that Amenophis, "desirous of becoming a spectator of the gods like Horus" (one of his human predecessors as the Manethonic list states), communicated his desire to a seer of the same name as himself. I suggest that the inner meaning of this occult suggestion is wrapped up in the Underworld cult as was previously examined in relation to King Arthur. The seer that he might be allowed to "see the gods" if he would clear the country of the "lepers and impure people" who infested it. Accordingly, the Pharaoh sent 80,000 of these unwanted or, as described, "polluted persons" to work in the quarries and be segregated from the Egyptians[2] And where were these quarries situated? They were at Avaris or Abaris, shown previously as our own Avebury, and where such quarries of stone still remain at least in part. The anxiety of Amenophis to see the "gods" compares with the veiled bardic accounts of Arthur's visits to the Underworld so intimately related to Avalon. "Arthur," says Mr. Spence, "like Osiris, was the god of a mystical cult who must periodically take a journey through the Underworld." It might perhaps be more materialistically explained by suggesting that Amenophis was anxious to discover how far he could rely on the services of the Cabiri priests in respect of arms!

The seer also named Amenophis, we are told, learned that some priests who had been sent to Avaris with these undesirables were leprous, and he became alarmed lest the "gods" should be irate with Pharaoh and himself if any violence were offered to the unwanted peoples. This fear of what the "gods" might inflict on the Egyptians is contained in another passage of very serious import:

> Certain people would come to the assistance of these polluted wretches, would conquer Egypt and keep it in their possession for thirteen years. However, he durst not tell the king of these things but left a letter behind him about all those matters and then slew himself, which made the king disconsolate.[3]

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[1] W. Bousset, *The Antichrist Legend*, *pp.* 197, 219, 232–3, 237–40.

[2] Josephus, *Contra Apion*, i, 26.

[3] Jos., *op. cit.*

The seer would seem to have obtained occult information of coming events of a highly dangerous character to the independence of Egypt, so much so that he committed suicide. His information caused Pharaoh anxiety as well it might. Manetho then continues :

> After those that were sent to work in the quarries had continued in that miserable state for a long while, the king was desired that he would set apart the city Avaris, which was then left desolate by the Shepherds (Hyksos), for their habitation and protection, which desire he granted them. Now this city, according to the ancient theology, was Typho's (Typhon's) city, but when these men were gotten into it and found the place ready for revolt, they appointed a ruler out of the priests of Heliopolis, whose name was Osarsiph, and they took their oaths that they would be obedient to him in all things. . . . When he was gone over to these people his name was changed, and he was called Moses.[1]

It has been made abundantly clear from what has been earlier advanced in this work that Abaris or Avaris was the original Israelite Hebron, probably represented to-day by Barbury Castle, north of Avebury, and that the British settlement below it, covering a considerable area, adjoining the immense quarry of monolithic stones, was the administrative capital named Ramah, having been established by Ab'Ram, son of the Ram, the Rama, which city, after the defeat and expulsion of the tribes under David, had been renamed Ramses by their victors some 314 years previously. Ramses was the starting-point of those Israelites and others of the Exodus who were led away for a time by Moses after the Tenth Plague, having despoiled or robbed the Egyptians dwelling there. Manetho is therefore giving his version of the circumstances preceding the exodus, and if his testimony be acceptable it proves that Amenophis was the Pharaoh of that very mysterious epoch at the time that part of the world was grievously affected by phenomenal meteorological conditions. Moses is depicted as a priest of Heliopolis (Egyptian On) who became the leader of the ensuing insurrection.

Manetho continues his account by stating that Moses made the outcasts or slaves in the quarries swear obedience to his commands. They were told they must eschew the Egyptian deities, even to slay all the sacred animals which the Egyptians worshipped, and he also ordered them to erect new walls about

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[1] *Op. cit.* The stones they quarried were transported to Heliopolis or On, the City of the Sun, our Stonehenge from Avebury.

Avaris in order to prepare for a war against Pharaoh. If this were the case, there is little wonder if Amenophis said to his own people, "Let us deal wisely with them lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies and fight against us, and so get them out of the land."[1] He was confronted with the same problem as faces modern nations who open their frontiers too widely to aliens, "friendly" or otherwise, who can undermine the independence and soul of a great nation. He wanted them out of his country, not as the Book of Exodus represents him, a hard-hearted tyrant who forced them to remain against their will. Who were these unwanted people? The Book of Exodus says that they were the Israelites, and thus they must have been descendants of those who failed to accompany David long before and had become Egyptianised, in addition to many thousands of others who probably included the Ishmaelites, always described as Gypsies or Egyptians, well-known for their laziness, sloth, and dirty habits.

The seer Amenophis foresaw what might happen only too well. Their leader Moses, while making these secret preparations for an uprising against the Egyptian king, sent messengers, we are told, to those "who had long before been driven away to Jerusalem," inviting their aid in the war he was hatching, and promising in return to "bring them back to their ancient city and country Avaris," and that he would protect and fight for them. Manetho says that they came with alacrity, some 200,000 strong, although we have reason to believe that the newcomers were not the people of Jerusalem, but a vast horde of Gothic or Scythian invaders who at the time were besieging that city.

When the Pharaoh heard of this invasion of his country, he recollected the ill-omens of the seer, and was greatly "confused." He called up his army, conferred with his chiefs, ordered the priests to remove the sacred animals and images of the gods to safe keeping, and then "sent his son Sethos, who was also called Ramses, after his father Ramses (Miammun), being but five years old, to a friend of his." In another excerpt from Manetho it says that this infant was concealed in a cave and later avenged his father.[2] Having completed these matters,

> He then passed on with the rest of the Egyptians, being 300,000 of the most warlike of them, against the enemy, who met them.

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[1] Exod. i, 10.

[2] Jos., *Contra Apion*, i, 26. This account bears a curious similarity to the legend recounted by Herodotus of how Leto, the Hyperborean mother of

> Yet did he not join battle with them, but thinking that would be to fight the gods, he returned back, came to Memphis, where he took Apis and other sacred animals, and presently marched into Ethiopia, together with his whole army and multitude of the Egyptians; for the King of Ethiopia was under an obligation to him, who received him and took care of the multitude with him. He also allotted cities and villages for this exile that was to be during those fatally determined thirteen years. He pitched a camp for his Ethiopian army as a guard to King Amenophis upon the borders of Egypt [1]

Thus mysteriously did Amenophis quit his beloved country and people, leaving them to the mercy of rapacious enemies bent on overthrowing it and retired with his army to the north, although another account suggests that his army deserted him at the critical hour. It sounds unaccountable unless his motive were to obtain help from the "Ethiopians" (Cush) to meet this invasion of vast forces from overseas. Yet an army of 300,000 men should have been powerful enough to confront the enemy.

If we recognise that Amenophis was Sesostris, and take his previous military campaigns into account when he defeated or rendered tributary so many nations beyond the seas, in which loot does not seem to have been his main purpose, could it be that he was then looking ahead because he had prior information that a great assembly of nations was being roused against him by Moses who had fled and so endeavoured to take time by the forelock? From Jordanis, for one historian, and from Orosius for another, we gather there would seem to have been every reason to suspect that within a short time of his last campaign against the Scythians, an apparently abortive campaign, he found himself with weakened resources assailed by a huge army of invaders, armed with the latest weapons of the age, even though, from a biblical account, the Assyrians are mainly mentioned. In other words, did Amenophis' irresolution and apparent cowardice arise from a knowledge that these newcomers possessed arms of a calibre with which he could not compete? Must not these vast armaments have taken many years to perfect and accumulate?

Note that phrase of Manetho, "He did not join battle with them,

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Apollo, according to the Egyptians, received the baby Horus as a sacred charge when Set or Typhon sought his life and concealed him in a floating island, and reared him. Thus was the son of Amenophis later deified as was Amenophis himself, as Osiris and Horus.

[1] Jos., *Op. cit.*

thinking that would be to fight against the gods." What gods? Cabiri gods? How far was the man we know as Moses behind this situation? We know from the Scriptures that earlier he had fled from Egypt with a price put on his head and now had returned defiantly to threaten Pharaoh. Apart from the stories in Exodus of how after each plague Moses and Aaron visited the King and demanded that he should free the so-called Israelites in Avaris, there is that strange account of how Moses and Aaron cast their "serpent-rods" defiantly before Pharaoh seated on his throne, which "ate" or destroyed the "serpent-rods" of the Egyptian magicians. If we read between the lines the implication was that he threatened Pharaoh with superior weapons unless he consented to this demand. Josephus throws a yet clearer light on the subject. He describes how Moses, on his return to Egypt after a long absence during which time he had been initiated into his new god Jehovah or J.H.V.H., was met on the frontier by the chief Hebrews, who at first showed disbelief in some sweeping claims he made until he produced "astonishing signs which ensured their deliverance."

What could they have been other than some then advanced form of armament? He was led before Pharaoh, from whom he demanded the release of the people he was championing, and to prove his power gave him a similar demonstration. Pharaoh angrily called him an evil man who had formerly run away from Egypt and now returned with "deceitful tricks, and wonders, and magical arts," in order to astonish him.[1] His comment may have been caused by chagrin, but the story in Exodus suggests that Moses was able to prove that his "magical arts" were vastly superior to those of the Egyptians. Not that the Egyptians were without such "serpent rods." Is there not a suggestiveness in the account of how Amenophis required to "see the gods" before he rounded up the unwanted peoples?

There is a highly instructive passage of Isaiah where the prophet says, "O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a *rod*, and shall lift up his *staff* against thee, *after the manner of Egypt*."[2] We have also these words, "O Assyrian, the *rod* of mine anger, and the *staff* in their hand is mine indignation,"[3] a passage which in veiled language appears to denote that with these weapons they punished the shortcomings of those they defeated and destroyed. In analysing the past I cannot over-stress how vital and important is always this problem of weapons. Moses, as I shall attempt to prove, was behind the vast movements of this period with the intention of defeating Egypt, overthrowing her power, and annexing the country for his Scythians, or, more notably, Sakai.

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[1] Jos., *Antiq.*, II, xiii, 1, 3. [2] Is. x, 24. [3] Verse 5.

From the foregoing the inference I draw is that Amenophis realised later that he could not face the impending invasion with any prospect of success and decided to retire until such time as he could strengthen his arms. In view of this development the hitherto inexplicable attitude of the seer Amenophis, as previously cited, may be regarded in another light. If it were he, as the text of Manetho suggests, who was to have initiated Pharaoh into the latest mysteries of Underworld activity—and as to what this signified we have obtained some information—he stood as an hierophant of the secret cult, and the King's object was to ascertain through Ptah (or his human representative) the latest development of the occult science. For did not the seer warn the King that he should be careful not to antagonise the representatives of the enemy gods, presumably because he had himself learnt the menacing facts about them?

So commenced the thirteen years' war and rapine between the Gods and the Giants, described in so many a myth, which directly preceded the Great Catastrophe. It was a war which heralded the destruction of Atlantis, because, as is said in the Book of Esdras (the second Book is filled with information on this subject), "of the devices come into the world," added to earthquakes and uproars of the people of the earth.

With the retreat of Amenophis, as told of by Isaiah, the invaders enjoyed a halcyon time. They overran Egypt, pillaged her, demanded heavy tribute from cities, enslaved many, and were accused of savagery and "horrid wickedness" by Manetho. This "wickedness" appears to have been the destruction of the images of the gods, and used, such as were made of wood, to roast the sacred animals which they consumed, and after forcing the priests to become their "executioners," ejected them from the country. This is an aspect of the exodus which does not appear—nor should we expect it so to do—in the Scriptures.

From the Book of Exodus we learn that the Pharaoh, "which knew not Joseph," decided to expel the Hebrews from his dominions. We are told that they were fruitful, increased abundantly, multiplied, and waxed exceeding mighty, so that the land was filled with them. There arose this king who said to his people, "Behold, the people of the children of Israel are more and mightier than we," and very naturally it must be said he preferred their room to their company. If such were the case the account of his refusal to let them go was not in consonance with the story of the plagues and his reiterated refusal to release them, but probably because if released they would make war on his people as, indeed, they did. They escaped in the nick of time.

These alleged Israelites who had bred and multiplied to such an amazing number as to constitute a threat to the Egyptians can only be explained as the descendants of the original Hyksos who had stayed behind 327 years previously, who preferred to be subject to the kings of Egypt rather than march with David to another region. When we are told that 600,000 persons went out from Ramses with Moses, besides children and a "mixed multitude," if they were Israelites there seems to be no other solution, but it is more than probable they included the Hagarites or Gypsies and many of the invaders. They certainly could not have been the descendants of the few persons who are supposed to have ventured into Egypt in the time of Joseph, only a generation or two back. In any case Moses wanted these undesirables out of the way for other reasons and apparently the bulk of them were led to a far distant land. Manetho's account is his version of the circumstances which preceded the exodus, and if his testimony is acceptable it definitely proves that Amenophis was the Pharaoh of that period when the heavens themselves were in a state of chaos, by the approaching comet, as shown by the incidence of the various plagues, and upset, it would seem, Moses' intentions.

It may assist if I give an outline of where these vast hordes were probably led to in the first place.

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Ramses was the starting-point of the emigrants, and before hurriedly leaving they "borrowed" from the Egyptians jewels of silver and gold and raiment, and slew a large number of those whose houses were marked down beforehand, reminiscent of the Massacre of the Huguenots many centuries later. After their flight they journeyed from Ramses (Avebury) to Succoth, which seems to have been the ancient little town of Sherston, lying between Malmesbury and Bristol.[1] It has the remains of extensive prehistoric fortifications. Its Saxon name is said to have been Sceorstan, signifying "Scots' Town." They then advanced to Etham, "edge of the wilderness," suggested as the Mendip country, fleeing from the Egyptian pursuit, and reached Pi-ha-hi-roth

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[1] "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children." (Exod. xii, 37.)

"mouth of caves," over against Baal-zephon (the "Lord of the west wind"), near the edge of the sea, where, we are told, Pharaoh believed that they were "entangled in the land, the wilderness hath shut thee in."[1] In my reconstruction of their movements I suggest tentatively that they had descended from Sherston across Mendip to Cheddar ("mouth of Caves"), which stands near the Western Sea and also overlooks the valley of the Somerset Axe, formerly the northern bay of the Uxella or inland sea. Thus they were "shut in by the wilderness" and Pharaoh was probably fully justified in believing that he had this horde cornered who had murdered and robbed his subjects.

"And they departed from before Pi-ha-hi-roth and passed through the midst of the sea into the wilderness."[2] The Egyptians, however, had not calculated on the abnormal conditions of weather then prevailing. We are told that the "pillar of cloud" (fog), which had preceded them, went behind, in other words it blotted them out to the eyes of their pursuers, and to overcome their predicament the Israelites marched over the frozen waters of the Uxella. The fog was accompanied by severe frost—no miracle so far as Britain was concerned—which thus enabled them to outwit the Egyptians on their heels. That this was no miracle may be recognised by a commonsense understanding of the text:

> The Lord caused the sea to go back by a *strong east wind all that night*, and made the sea dry, and the waters were divided . . . and the waters were a wall unto them . . . and it came to pass that in the *morning* watch the Lord looked unto the host of the Egyptians through the *pillar of fire and of the cloud*, and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily. . . . And Moses stretched forth his hand over the sea, and *the sea returned to his strength when the morning appeared*. . . . And the Lord overthrew the Egyptians in the midst of the sea . . . there remained not so much as one of them.[3]

The words italicised make it evident that the waters of this inland sea had frozen over, as further confirmed in Moses' pæan of triumph, after the Egyptians had been drowned in a quick thaw the morning following:

> And with the *blast* of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the *depths were congealed* in the heart of the sea.[4]

In plain, everyday language the waters of the inland sea were frozen over, congealed, and with this situation confronting them, the fugitives took the opportunity during a heavy night fog to cross over the frozen water. It was not a long crossing, but in the morning when the sun peeped through the fog and the host of Pharaoh saw they had eluded them, they chanced the crossing also but their heavy chariots sank into the ice and they were drowned.

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[1] Exod. xiv, 3.
[2] Num. xxxiii, 8.
[3] Exod. xiv, 21, 22, 24, 25, 27.
[4] Exod. xv, 8.

The sea was not the "Red Sea" at all. We find it described as the "Sea of the plain," as it was. It was also called the "Sea of Suph" (or Zuph), a Hebrew word meaning weeds or reeds.[1] It was the inland sea of Somerset, the Uxella, which throws a quite new complexion on this supposed miracle, as may well have frozen over and across a comparatively narrow waterway, the fugitives succeeded in escaping from the punishment they had anticipated. The "Sea of Weeds" exactly expresses the reedy waterways of the marshy inland sea of Somerset.[2]

To continue: Moses reached dry land at Elim, again towards the wilderness (i.e. uninhabited spaces, including forest land), towards Shur, otherwise, as previously seen, on the borders of Somerset and Dorset. They came to Rephidim, where the people were dying of thirst and where Moses smote the rock Horeb with his "rod," and called the place Meribah, and when he so smote it both Aaron and he fell on their faces, probably to avoid any ricochetting from the shot which struck the rock. Meribah, generally identified with the Waters of Merom or Meroz, agrees with the "vast marsh called Erebea" of Avienus, in the valley of the Parrett.[3] Hereabouts, when in camp at Kadesh-Barnea, perhaps Cadbury Castle, they came into conflict with the Amalekites (Melq or Malek, implying Phœnicians), whom they defeated because Moses on a hill lifted his "rod," which was so weighty that others had to sustain it while he fired it against the enemy, who wilted when it operated and gained when he delayed, as loading it was doubtless a long task. As a result, victory accruing, he erected an altar to "Jehovah Nissi," "God of Serpents," an excellent description.[4]

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[1] Deut. i, 1.

[2] It is likely that the fugitives crossed the frozen waters along the valley of the Somerset Axe, and the Yeo, across what is known as Cheddar Moor, reaching high ground at Clewer, and thence via Wedmore along a narrow peninsula to Wells. The crossing is under three miles in breadth. The O.T. narrative clearly indicates that the crossing was a short one.

[3] *Ante, pp.* 130, 152, 167 *seq.* It lay a few miles from Eshcol, Roman Ischalis, the present Ilchester.

[4] Exod. xvii, 6–8, 15.

The peregrinations of the Israelites from Egypt to Edom and Mount Sinai are very involved, and also complicated because it is not always easy to discern whether they were on their exodus or returning after forty years in the wilderness, but the Book of Deuteronomy describes how, when they departed from Kadesh-Barnea, they went through the "great and terrible wilderness" by the "mountain of the Amorites." From here Moses sent twelve men to spy out the land who came to Eshcol. Meanwhile his followers murmured that the people were giants and their cities walled up to heaven.[1] The Amorites in question attacked them from their mountain and chased them unto Seir and Hormah.[2]

In the near vicinity of the rock Horeb and Merom was the city of Hazor, on a high hill, where King Jabin dwelt, whose general Sisera was defeated by the waters of Merom, which swelled and destroyed his host. In the Book of Joshua we are told how the King of Hazor was utterly defeated in a battle fought at Merom when the Israelites were returning after their forty years' seclusion, how Joshua burnt their chariots with fire, and how he chased them to Sidon and the Heights of Dor and elsewhere.[3]

It seems likely that this "high city" was that immense prehistoric camp known as Hamdon Hill, the Moridunum of the Romans (Fort of the Mori or A-morites), which was described by Sir R. Colt Hoare, in his work *Ancient Wiltshire*, as having earthworks "the most extensive I have ever met with." This vast camp stands on a high hill, east of the Parrett River, on the borders of the former Uxella, three miles west of Yeovil and twelve miles south-west of Cadbury Castle. The Fosse Way skirted Hamdon on its course to Axmouth and Seaton. Phelps describes its former walls or circumvalli as not less than 210 acres, in appearance it being like an amphitheatre with stone quarries within the walls. Bones, skulls, lance and spearheads have been found on the site, together with articles of brass and iron, and even fragments of chariot wheels.[4]

According to the Book of Deuteronomy the A-morites from the mountain chased and destroyed the Israelites in Seir, "even unto Hormah." They had journeyed by way of the Sea of Suph, and compassed Mount Seir for "many days," being allowed to pass through the land of Edom on the highway in a peaceful capacity. Apparently they then removed to Hazeroth and came to the desert of Paran, where they were told a generation would die in that place, Paran being a volcano in the same region as Mount Sinai. The latter was in full activity in accord with the celestial phenomena of the period:

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[1] Deut. i, 19, 25.

[2] Deut. i, 44–6. Num. xiv, 45.

[3] Josh. xi, 1–10.

[4] Phelps, *Hist. and Antiq. of Soms.*, iii, *p.* 120.

> And it came to pass on the third day in the morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people in the camp trembled. . . . And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire.[1]

Here Moses seized the occasion to expound his new laws to an awestruck congregation. They—or some of them—apparently dwelt in this desert country for most of the thirty-eight years before they returned to the conquest of Canaan. The Hebrew word *midbar*, translated as "wilderness" or "desert," is somewhat misleading to the reader because it really denoted all uncultivated lands, mountainous or pasture grounds, and even the common lands used for pasture and timber near large towns, quite unlike our conception of a desert. From Paran and Sinai it seems these wanderers settled or stayed for some time at Ezion-geber.[2] In my estimation Paran and Sinai were situated on Dartmoor.

Dartmoor possesses some of the most remarkable antiquities in the world. It has been in the past an intensely volcanic region. Heights like Yes Tor, Lynx Tor, Great Mis Tor, Cawsand Beacon, Brent Tor and others were at one time flaming volcanoes of granitic origin. Mr. A. W. Clayden, in his *History of Devonshire Scenery*, calling those parts in the neighbourhood of Tavistock and Princetown, the "Dartmoor Dome," describes it as formerly a great composite volcano or a number of smaller cones and craters. Brent Tor is a remnant of a carboniferous volcano which must have been originally of considerable size, while all this area consisted of extensive cones from which acid lavas were outpoured and threw out layers of volcanic ash. Into these parts came a race in the Bronze Age, the men who erected stone circles and avenues, set up stone idols in rock basins, including that of Hermes, and who worked both the copper and tin found in the vicinity.

Within near range of Merivale Bridge, most inhabited of their many settlements, with immense avenues, circles and hut circles, copper was mined and tin was smelted in sites along the Walkham River. In the heart of all this towers Great Mis Tor with immense granite rocks, and evidently at one period regarded as of great sanctity. Can Great Mis Tor represent the vestiges of Mount Sinai of old?

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[1] Exod. xix, 9, 16, 18.

[2] Deut. ii, 8; Num. xxxiii, 36. As shown previously, Ezion-geber is the modern Marazion, Cornwall.

It is far from improbable that these workers in metal were Iberes brought originally from the north by Ab'Ram and known to folklore as Picts. According to tradition they were dark, of small stature, even pigmy in size against the surrounding population. They dwelt or worked usually in caves, such as at Pittenween, a seaport on the Forth, and also in beehive huts found in Caithness, in Cornwall, and on Dartmoor. These "Picts' houses" in the south-west are associated in legend with pixies, a type of malicious fairy, and with satyrs, in the opinion of Dr. Waddell because of their witch-ridden cult of the Matriarch or Wise Woman.[1] They have left other traces in Cornwall, where they also mined, of prehistoric whorls of pierced stones called locally "Pixies' grindstones" and "snake stones," which in turn are closely related to the widespread carvings of the serpent on prehistoric stone monuments of Ireland and Scotland, where the celestial serpent and its interlacing coils is freely sculptured on prehistoric monuments, many of which are depicted by Dr. Stuart in his *Sculptured Stones of Scotland.*

From a more material aspect I think we may confidently claim that these Hebrews or Picts were engaged in the manufacture of arms, dwelt in communities away from the usual haunts of man in the region of ores. It may explain why Moses led the so-called Israelites, the "polluted peoples" of Manetho, to these regions at a time when the ancient world was become topsy-turvy.

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In a previous chapter reference was made to a striking passage in the Book of Judith in which it is said that the King of Assyria, who answered to Sennacherib, sent his messengers "westward" to Gilead, Galilee, Gades, etc., after which, having had his messengers treated with derision, he marched against them. He had demanded heavy tribute. The same thing had happened with the people of Judah, who, during Shalmaneser's campaigns, had only boasted a nominal independence by paying tribute to that monarch. On the death of Shalmaneser it was not paid, and as a result, in the fourteenth year of oppression, his successor flung himself like a wolf in the fold upon the defenceless people.

An Assyrian army so-called, but drawn from many sources, speaking a foreign tongue, laid siege to Jerusalem. Too late did

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[1] L. A. Waddell, *Phœ. Origin of Britons*, etc., *p.* 115.

Hezekiah, a youthful prince, filled with dread at the events in Egypt, strip the Temple of its precious gold and send it hurriedly to Sennacherib. Instead of thereby placating that monarch, the sequel was the appearance of Rabshakeh, the voice of the Assyrian king, who stood outside the walls and arrogantly demanded the city's surrender, and who sought the opportunity to spread panic and fear into the hearts of the people. We should take careful stock of Rabshakeh, whose pose was that of a militant prophet after the manner of Moses.

Speaking to them in the Hebrew tongue, this remarkable man did not mince his words before the people who listened to him from the city wall. Even judged by modern propaganda methods he was not ineffective. He uttered a tirade against King Hezekiah and sneered at Pharaoh as a "broken reed," an appropriate simile. Yet Pharaoh had been so great! Rabshakeh held up the God of Jerusalem to ridicule, whose temples throughout the land the King had closed so as to give the monopoly of doctrinal teaching to those of Solomon's Temple, an unpopular act much resented, thus affording him a chord on which he adroitly played. He advised the people not to believe that Hezekiah's God would deliver them and instanced many cities whose native gods were unable to save them from the Assyrians, and so why should their God be able to accomplish it? He, Rabshakeh, on the other hand, had come with his god, who had said, "Go up against this land and destroy it." With the menace of a great hostile force outside their gates little wonder if he lowered the public morale.[1]

Three high officers of state who listened to this harangue were greatly alarmed at the blatant incitement to the people to revolt, and humbly begged Rabshakeh to "speak to thy servants in the Aramaic tongue (Chaldean) for we understand it, and not in that of the Jews," but the Assyrian emissary roughly refused to consent and continued to tempt the people in their native Hebrew. Mixing bribes with threats, he offered the common people a land of milk and honey if they surrendered, but if they refused they should be destroyed. Yet, behind the alluring offer was the certainty that they would be removed from their homes and country. He said,

> Make agreement with me and come out to me; and eat ye every man of his vine and every man of his fig-tree, and drink ye every one of the waters of his own cistern. Until I come to

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[1] II Kings xviii, 13–25. Is. xxxvi, 16, 17.

> take you away to a land like your own, a land of corn and wine, a land of bread and vineyards [1]

This dishonest bribe, which caused so much perturbation to the rulers of Jerusalem, recalls the statement of Manetho that Moses sent to the people of Jerusalem and invited their aid against Pharaoh, holding out the promise that he would restore them to their "ancient city and country Avaris," otherwise Hebron, though whether the offer was genuinely intended is another matter. We recall that he offered a similar bribe to the Hebrews in Avaris, promising them a land of milk and honey, who took him at his word, and later cried reproachfully in the wilderness, "Who shall give us flesh to eat?" recalling with tears the fish they ate in Mizraim, the cucumbers, melons, leeks, and garlic.[2]

Rabshakeh, the spokesman and adviser of Sennacherib, offers the key to the political situation and the war of invasion during these thirteen years. His title—for Rabshakeh was such—is derived from two words, *Rab* and *Shakeh*, the first signifying a teacher or instructor in matters divine, essentially in those priest-ridden times, a law-giver, from which root we have the word *rabbi*, the Jewish priest and law-giver; and *Shakeh*, the Hebrew name of the Sakai, Sacae, or Saxons, who were generally regarded by classic writers as identical with the Goths and often included the Scythians. The name Saxon is said to have been derived from the battle-axe, or *sax*, as it was called in Scandinavia, their favourite weapon. They were represented always as a fierce, sheep-raising people, rather than maritime, and that may be said to apply to the Saxons and Goths of historical times.[3]

Rabshakeh, a prophet, culture-leader, and divine teacher of the Sakai or Getae, a very militant priest who boasted of his own god of battles, and who adroitly mixed specious promises with dire threats—whom does he resemble? Yes, Moses, definitely. To students of prehistory and of comparative religions he recalls immediately also Zalmoxis, the law-giver and spiritual leader of the Goths or Getae, whose name appears to have been derived from an ancient Persian word *zal*, meaning venerable, and Moxis, the latter very near Moses. Zalmoxis, again, was certainly related in one way or another to the far-famed Zoroaster, the prophet and leader of the Persians, who in turn became the world rulers by sheer force of "magic" arms, and although it may seem to be stretching the long arm of coincidence beyond the bounds of probability, both Zoroaster and Zalmoxis may represent the original of the god, or prophet, or war-leader, the Scandinavian Odin or Votan. In these circumstances, and in view of the importance of reaching an understanding of the events of the past now under revision, to realise the vast importance of the man Moses in the events of his own era, in which greedy kings were merely his puppets, and his bearing on the past of Britain, we should examine these factual matters.

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[1] II Kings xviii, 28–35. Is. xxxvi, 13–30.

[2] Num. xi, 4, 5.

[3] The Saxons: Diodorus says they sprang from a people in Media; Ptolemy says the same (*Geog.* ii, 2); Herodotus mentions the Sakai who fought under the Persian Xerxes and carried the *sagaris* or battle-axe (vii, 64); "The name is often used loosely for Scythian tribes" (Smith, *Class. Dic.*, *p.* 354); they were the Asar-men of Odin; they dwelt mainly on the neck of the Cimmerian Chersonesus, says Ptolemy (Denmark). They invaded Britain in the earliest times, on more than one occasion.

The story of Zalmoxis, culture hero, prophet, militant priest, one acclaimed as a god by his followers, is told albeit vaguely by Strabo, Herodotus, and Jordanis, the Goth. Strabo says that he was a slave in Egypt, who escaped to Samothrace, the centre of occult magic, in the land of the Getae, where he dwelt for long. He was chosen by this people as their priest (or chief priest), was highly reverenced, and subsequently esteemed by them as a god. He retired into inaccessible caverns, rarely communicating with anyone, and afterwards he returned to Egypt to teach his countrymen what he had learnt.[1] The little we gather from Strabo points to Moses, who, among other strange deeds, disappeared in the caves of Mount Sinai for forty days.

Herodotus confirms and implements Strabo to some extent. He says he dwelt in Samothrace, became wealthy, obtained his freedom from slavery in Egypt, and returned thither. The Thracians (or Getae) were then, he adds, poor and ignorant, and Zalmoxis caused an underground apartment to be built where he feasted the principal men, to whom he taught (like Odin) the immortality of the soul, and declared that after death they would go to a place where they would live forever in the enjoyment of every conceivable happiness. He also constructed other subterranean places into which he suddenly withdrew, thus vanishing from the sight of the Thracians who mourned him as dead, but after long lapses of time he as suddenly reappeared once more among them. They accepted his doctrines, but the Greek historian was uncertain whether he borrowed them from Pythagoras or whether he were really a god.[2]

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[1] Strabo, *Geog.*, VII, vi, 1.

[2] Her. iv, 96.

From the foregoing it is difficult to avoid the conviction that this culture-hero, prophet, or what not, who escaped from slavery in Egypt, fled to Samothrace as Moses fled to some undefined country, became a man of immense influence, regarded as a god or a semi-divine person, and returned to Egypt, can answer to anyone other than Moses himself. When we consider in addition that Moses on his arrival in Egypt produced certain magic possessions, inferentially his serpent-rods which so impressed the Hebrew chiefs of his ability to overthrow the Egyptians, it is very evident that all the mysterious disappearances in underground caves and his initiation of the principal men for purposes we may well conceive, should dispel any further doubt as to the identity of Zalmoxis. Well do we know that Samothrace from the very earliest times became the traditional centre or headquarters of the Cabiri gods.

We may fairly assume two other factors in this account, one being that the weapons he forged, or presided over while this happened, were superior to anything possessed by the Egyptians and assured their owners their victory in warfare, the other that his doctrine of the immortality of the soul, added to the glorification of the after-life, an adaptation possibly of the Pythagorean teaching, was closely akin to the militant gospel of Odin. That equally mysterious culture-hero promised a delightful immortality to the northern warriors who died in battle, an everlasting enjoyment of earthly bliss, quaffing mead, enjoying celestial sirens, and fighting victorious battles, designed for the one purpose of inculcating into them a contempt of death and so add to their valour in warfare. It was a policy of militarism based on a subtle understanding of the Scandinavian character as is outstandingly clear in the ancient records of Odin and his times.

All these long preparations were a means to an end. Jordanis, probably an Alan or Scythian by birth, who later became a monk, in his work *De Rebus Geticis* (as mentioned briefly earlier), says that Zalmoxis reigned over the Goths and that these people, "swarming like bees," left "Scandza in the north, in the Arctic Sea near Thule," were led to Scythia and became Scythians, calling it the "land of Oium," where Zalmoxis ruled over them. This lay where "in the midst of Scythia the mighty Tanais flows," generally believed to indicate the River Don, which rises west of Tula, south-west of Moscow, a city originally named Mazaca after Moxis or Moses. Another body went to the north of Sweden (as it now is called), opposite the Vistula River, and dwelt near another Tanais, near the Palus Maeotis, the latter answering to the Gulf of Bothnia (not the Sea of Azov), the Tanais being the Tana River and Fiord, which originally separated Europe from Asia, and provided a waterway from the Gulf of Bothnia into the Arctic Ocean. Here, says Jordanis, they waged desperate war with the husbands of the Amazons, and *met the Egyptians in battle whom they pursued to the bounds of Egypt.* These movements are quite comprehensible, from Norway, facing the Shetland Isles (Thule), one body led south-east towards the present Moscow, and another to the north of Sweden where they defeated the army of Sesostris or Amenophis, and who subsequently pursued the Egyptian enemy to Egypt. Zalmoxis was their leader.

After this, we are told (but how long we know not), the victorious Goths or Scythians returned to their original home, Scandza, conquered all "Asia" and made it subject to their "dear friend Sornus, King of the Medes," but who Sornus was history does not relate, unless it were Cyrus. It is interesting to note that the terrain of these movements, if correctly traced, embraces Scandinavia, the Baltic, northern and the middle Russia, with Mazaca, a city of the Scythian Iberes, and named after Moses. It explains the movements of the ancient peoples in the north according to the reality of the circumstances in this readjustment of history and geography.

What, may be asked, was the motive of Zalmoxis or Moses to be so anxious to evacuate nations in this manner? We are aware from the history of Scandinavia and its folklore that periodically when crops failed to mature or other troublous conditions arose, numbers of the population were forced to emigrate or starve. The great movements of the Goths, the Vandals, the Lombards, the Cimbri and others obtained their impetus mostly through natural causes and may have influenced Zalmoxis in that troubled period. There is the similar puzzling conduct of Moses, who is supposed to have led the Israelites out of Egypt into the wilderness for a forty years' sojourn. There are indications that the Hebrews who quitted Egypt were in large part taken much farther away than to the direction of Dartmoor. How can we explain the words of Jeremiah that the days would come when no longer would it be said that the children of Israel came out of Egypt, but that the "seed of the house of Israel" was brought up and led "out of the north country and from all countries whither I had driven them."[1] Does that not bear on what Jordanis says of Zalmoxis?

In another passage, relating to those who were brought out of Egypt, there is an illuminating statement, to wit, that they were led "through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land no man passed through and where no man dwelt."[2] It might relate possibly to the Arabian Desert, although Bedouins have dwelt there from prehistoric times, but it may indicate somewhere in the region of bitter frosts and deserted lands. The ancient Slav Bible claims that the Hebrews were led into Siberia, whose name appears to have been adapted from Iberia, as a considerable part of what we term northern Russia was so named in later classic times. Why was this? unless it had been occupied by the Hebrews or Iberes. In these problems the discerning may sight the hand of Moses or Zalmoxis.

When Shalmaneser transferred the defeated and enslaved people of Samaria and other places to Media, we find a queer account of how certain foreigners were brought in to settle in their former homes, and how he assigned them "a priest of the country to teach them the manner of the god of the land."[3] This is a significant sentence because it could not have been expected that the Assyrian king, a triumphant invader, would ascribe any particular virtue to the local divinities who had so signally failed to protect their votaries from the Assyrians, as Rabshakeh caustically reminded the people of Jerusalem. Was there more behind it?

There was. The priest in question did not inculcate the virtues of the local divinity at all, but proceeded to instil into them the doctrines laid down by Moses. His instruction was in the true Mosaic vein, as, for example, "with whom the Lord had made a covenant and charged them, saying, 'Ye shall not fear other gods nor bow yourselves to them, nor serve them, nor sacrifice to them . . . but the Lord your God shall ye fear.' "[4] The idolaters thus introduced to the priest's new deity, however, refused to profit by it. We are told that they continued to serve their "graven images."

I suggest that the "priest of the country" was no other than Moses or Zalmoxis, who returned later with Sennacherib as Rabshakeh.

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[1] Jer. xxiii, 7, 8.
[2] Jer. ii, 6.
[3] II Kings xvii, 27.
[4] II Kings xvii, 34-41.

II. "THIS ISLE" OF ISAIAH

The Assyrians were, there is reason to believe for reasons to be stated, the true ancestors of the Saxons, which latter people invaded the island of Britain in a long prehistoric time. At a later period they were known as Belgae, the people of the god Bel (Baal) from whom the Belgians derive their name. When Cæsar invaded Britain the Belgae occupied a considerable part of southern England at least, but long before they were masters of the lower Rhine, and it would appear of the territories as far east as the mouth of the Elbe. In the time of Charlemagne, the Belgae lands, or part of them, were called Saxonia, and embraced the Low Countries, and the Belgae, according to Cæsar, were constantly at war with the Germans.

The Saxons were reputed to be grasping, unscrupulous, and cruel, who made war on their neighbours heedless of treaties or pacts, pouncing on them suddenly without warning. In such manner did the Assyrians attack the kingdom of Israel and then Judah, having Egypt in the west as their main objective. The Assyrian siege of Samaria lasted three years, and was outstanding by reason of the atrocious cruelty shown, accompanied by terrible famine. Whiston, the translator of Josephus, contends that this siege is referred to in both Leviticus and Deuteronomy, which is not surprising for the doctrinal Books of Moses were compiled, as the internal evidence shows, during the Babylonian captivity. In Leviticus, allusion is made to the straits to which the people were reduced, so that they were compelled to practise cannibalism.[1] In Deuteronomy, they are told that a nation shall be brought against them from afar, a nation whose tongue they understand not, a nation of fierce countenance which shall besiege them and compel them to eat the flesh of their children from hunger, and that they shall be scattered from one end of the earth to the other.[2] These were, of course, *ex post facto* "prophecies"—founded on past events.

Which was the nation whose language the Hebrews could not understand? Jeremiah explains:

> Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandeth what they say Thus saith the Lord: Behold, a people cometh

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[1] Lev. xxvi, 29–32.

[2] Deut. xxvii, 49–65.

> from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel and have no mercy; their voice roareth like the sea [1]

From the *north* country! From the "sides," properly "ends," of the earth. There dwelt the Getae or Goths, whose name is yet preserved in the name of Gothenburg, and the island of Gotland, of great antiquity, with the Scythians beyond them. Can we discriminate between the ancient Goths and Saxons? Strabo described the Sakai as "a fierce and savage nation."[2] We know that they differed very considerably from the Celtic people in religion and customs. In their dress they wore breeches instead of the short skirts or kilts worn by the Celts, including the Egyptians and Greeks, as well as the Iberes or Hebrews.

In the foregoing pages we have seen how Moses, as Rabshakeh, affected the Sakai, and if we translate the name for present purposes as meaning Assyrians, it may be understood that his intention or agreement with the Assyrian kings was to expel, enslave overseas, or destroy the ancient Celtic inhabitants of the envied lands and place the Assyrians or Saxons in their place. There is a very significant passage in Genesis, which says that Israel is to be called in Isaac's name. The actual text is, "And God said unto Ab'Ram, for *in Isaac* shall thy seed be called."[3] Again, "For they are not all Israel which are of Israel: neither because they are of the seed of Ab'Ram . . . but *in Isaac* shall thy seed be called."[4] Also, there are the words, "Of whom it was said, that *in Isaac* shall thy seed be called."[5] These are very strange words when they are considered. There was the tribe of Issachar, to be sure, but in the Israelite genealogy he was only the ninth son of Jacob by Leah. These apportionments of the claims of Israel fail to accord with the text when God appeared to Jacob and said, "Thy name shall not be called any more Jacob, but Israel shall be thy name . . . and the land I gave Ab'Ram and Isaac, to thee will I give it, and to thy seed after thee."[6]

The conclusion I must reach is that the supposed sons of I-saak were to be regarded as the legitimate inheritors of Israel and all that name betokened. It dispossessed the Hebrews, the sons of Jacob, from the claims hitherto made in his name for his descendants, and thus the conclusion inevitably is that the sons of Isaac—whoever they were—usurped the inheritance of the seed of Ab'Ram; in other words, that the lands and properties of Canaan which had for so many centuries been regarded by the Hebrews as their inalienable right were snatched from them for what purpose?—*to accord them to the Saxons.*

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[1] Jer. v, 15; vi, 22, 23.
[2] *Geog.*, VII, iv, 9.
[3] Gen. xxi, 12.
[4] Rom. ix, 7.
[5] Heb. xi, 18.
[6] Gen. xxxv, 10, 12.

This is a very big question which has not received the attention it demands

The Pentateuch, as every instructed student of Old Testament writings is well aware, is pieced together from various sources and for various motives. As far back as the second century A D. the Clementine Homilies disputed the authenticity of the Mosaic writings It is mainly agreed that they were compiled in Babylon under the auspices of Ezra, the "ready scribe of Moses," the intention being to establish the religion of Jehovah on a strong basis while giving absolute power into the hands of the rabbis. Ezra used Israel's history as a vehicle to advance his policy, but how far it was reliable, or how far manipulated to serve another purpose than history, is another matter. The Talmud states that Ezra re-wrote the Old Testament because the original was lost in the destruction of Jerusalem's Temple. The motive was to establish the monotheism of the Mosaic doctrine and especially to claim that it had been the doctrine of the Hebrews throughout their history long before such was the case. It was also directed to impose this cult upon the very heterogeneous collection of those who returned to Jerusalem after the Captivity in Babylon, people whose origins were of a very mixed order.

When we examine the accounts of the early patriarchs in their marital adventures—if one may use that term without being disrespectful—doubt arises whether they were more than fable. Isaac is especially a case in point. His life, as related, contains little other than an epitome of Ab'Ram's before him. He disputed with Abimelech, King of Gerar, as did Ab'ram, also he passed off his wife Rebecca to that prince as his sister, as did Ab'Ram his wife Sarah, and Abimelech had taken her as a concubine in the same way that Sarah was so treated by the Pharaoh, the excuse in both cases, namely that they were afraid otherwise they might be put to death, being similar. Isaac's herdsmen quarrelled about the wells in the same way and place as did Ab'Ram's. Both were said to have founded Beersheba. The same sort of adventures that Jacob experienced when he went to Paddan-Aram in search of a wife were also attributed to Isaac. In short, it is open to the contention that Isaac was a later manufactured character, an interloper in the original Israelite genealogy, introduced by the scribes of Babylon, who invented the son of Ab'Ram and Sarah in their very old age, making him an eponymous hero solely in order to justify the claim of the Sakai or Saxons, made by Moses and his followers, to give support to the pretence that they were descendants of this very dubious Isaac.

It will be understood, I trust, that it is not my purpose to maintain the rights of the Hebrews to the land of Canaan any more than to those of the ensuing Saxons. Neither had a shadow of any such right except that of the sword. Nor do I seek to establish any academic point, but rather as an historical fact I believe it is true to say that the Saxon race, or some of the Saxon peoples, did actually establish themselves in those lands termed Canaanite which had originally been in the occupation of the Hebrew people, but to recognise this in its entirety we must cast aside the maps of the alleged ancient Palestine and reconstruct the territories of the Saxons in Britain, and when I say Britain I mean for the main part in the south of the Thames. It was these ancient lands which experienced the result of that particular act of policy inspired in the first place by Moses, in which the Egyptians, or Philistines, and Hebrews or Iberes were expelled or taken away to distant lands, notably to Russia, and the Saxons invaded their lands of which the hill-top villages offer evidence difficult to refute. It is possible to redistribute the various regions seized and occupied by the invaders, whose descendants dwell here to the present day.

Moses, as we see him in his own rôle, or as Rabshakeh, or as Zalmoxis, stands out vividly as a culture leader who took the Goths or Sakai to his bosom, and who, for their part, accepted his doctrine in return for services rendered. It explains much otherwise incomprehensible and confusing, for *this involved war with its tremendous repercussions took place in the north of Europe with Britain the goal of the Continental invaders*. Britain, in fact, is the key which unlocks the door to a true and intelligent understanding of the Old Testament.

In the name of Assyrians and others, the Goths and Saxons were led into the true Palestine, dubbed "Israelites," and succeeded in establishing themselves over a great part, the Celts or Egyptians for their part having to retreat northwards, when it would seem they constructed that enormous series of defences termed the Wansdyke, stretching from beyond Savernake Forest to the mouth of the Avon, thus shielding Rabbath-Ammon or Bath from the enemy. Those who erected this vast barrier, with various outlying forts, must have been fighting the enemy to the death. Wansdyke signifies the dyke or wall of Wodin, otherwise Odin, and Odin and Zalmoxis were very near to one another. Historians, including Kemble, Lappenburg, and Palgrave, have all contended that Saxons under various names were in Britain from a very early period.

Whatever motive may be ascribed to Moses (or Rabshakeh), there was definitely a policy to expel the existing population and bestow the fairest lands for sheep-raising and agriculture on the Saxons. He may have been inspired by genuine hatred of the debased polytheism as practised by both Egyptians and Phœnicians; he may have been influenced by admiration for the sturdy characteristics of the Gothic and Saxon peoples who accepted him as their leader; or, again, it may have been due to overweening ambition to dominate the civilised world which has shown itself as the beckoning finger of doom to tyrant after tyrant throughout the ages, and none more so than those living in the present age. But one result of his activities still lives as an unquenchable fire —I refer to the age-inherited and implacable hatred felt for the Saxon race by the Welsh and Irish Celts, a hatred inexplicable and unreasonable, but a never-ending racial antagonism which time cannot assuage. It is a psychological reaction which ages cannot obliterate, for it is instinctive.

I cannot terminate this investigation into the activities of Moses in the age under review without turning to another apparent phase of that extraordinary man's career. The question is whether he was also the same as Zoroaster, who converted the Median and Persian kings to his monotheistic doctrines at an early period and also taught them the arts of Black Magic.

Zoroaster, or Zerdusht, was never claimed as an Oriental, but he arrived in Persia and preached that "Consuming Fire" was the only proper emblem of the Deity.[1] Regarded at first as an impostor he was imprisoned by Gushtasp, King of Persia, but owing to the efforts of Isfundear, the king's son, who became a convert to his doctrine, he was released and finally Gushtasp accepted with enthusiasm the prophet and his teaching. Like Zalmoxis, to apply his "Consuming Fire," Zoroaster—a word meaning "bright azure star," i.e. lightning—built a subterranean temple where the king was initiated into certain divine secrets in a "House of Fire," after which "temples of Fire" were erected both by Gushtasp and Isfundear, by which means, it was said, and with the aid of Zoroaster, the Persians were enabled to conquer the countries of the Orient, including India, and so became by such means the founder of the greatest of Oriental Empires.[1]

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[1] Max Muller, *Orig. of Religion, p.* 130. The ancient Persia incorporated much of the present Russia, whose people are largely descended from the Persians.

In this sinister phenomenon of the ancient world appears to lie the explanation of how there came to pass the appalling spectacle in which first Assyria, and then the Median Empire, were able to grind all peaceable nations underfoot by the use of armaments none could withstand, whereby powerful cities like Nineveh and Babylon fell like ninepins later, before the devouring force of Cyrus, whose addiction to the cult of Jehovah, otherwise Iacchus or Bacchus-Dionysus, is indicated in the Book of Daniel and in Bel and the Dragon. Strange is it that Pliny, in discussing Magic, which he admitted sprang from chemistry, should have remarked that the Druids might well have taught the Persians! Prophet or no prophet, there is little doubt but that Zoroaster was a scientist or had the means to impose a new type of force upon the suffering world by certain knowledge only divulged to a few. For all that many of his own era regarded him with deep suspicion. The Persian poet Ferdewsi says that the Devil spoke to him out of a flame, and in the *Shah-Namah* relates how Asjasp, King of Tartary, told his chiefs that "glory, wisdom, and true religion had fled from Persia because a sorcerer, styling himself a prophet," had corrupted the princes of that country. Others declared him to be an impostor and a false prophet, asserting that "the devil himself, Ahriman, had taught him a new and blasphemous doctrine." The inference is obvious.[2]

Zoroaster became the prophet and law-giver to the Persians in the same way as Moses to the children of Israel or Zalmoxis to the Getae or Saxons, and as Odin became to the "Asar" or those he led into the Baltic and Scandinavian lands. He received, it was said, the "Book of the Law," from Ormuzd, the Persian deity, as Moses received the like in the two tables of stone he brought down from Mount Sinai. Again, like Moses, he was said to have been a "dangerous child," also the "divine Messenger," who performed miracles of a like nature such as striking the rock with his staff when water gushed forth.[3] Like Moses, Zalmoxis, and Odin, he disappeared for considerable periods, and these curious appearances and disappearances suggest that his manifold activities were such that (since even a magician cannot be in two places at once), he was busily engaged in first one place and then another in the furtherance of his principal object. Dion Chrysostom says that he withdrew from men and dwelt in solitude upon a mountain consumed by fire, but that he escaped injury and addressed the multitude, words which entirely conform with what the Bible says of Moses.

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[1] Lawson, *Scrip. Gaz.*, ii, *pp.* 278–81.

[2] *Op. cit.*

[3] Doane, *Bible Myths*, *pp.* 59, 169, 256.

When did Zoroaster live? It is a vexed question. Writers in the *Encyclopædia Britannica* place it at some vague prehistoric date, Pliny for one surmising that he lived five hundred years before Plato, others more succinctly that it was before the split in the Aryans, which is exactly the age when Moses lived. It is admitted that he bore many resemblances to Moses, but some proclaimed him the false prophet Baal.

Without any wish to complicate this question we ought not to ignore that strange and significant myth which revolves round the god Dionysus and the prophet Silenus, for it bears strange indications of having preserved the folk-memory of an invasion of the west by a Zoroaster-led army from the east, in which the oft erstwhile styled "false prophet" Silenus became the all-conquering by reason of his deity Dionysus, the "Serpent god," proclaimed by his followers as "Devouring Fire" or "Consuming Fire." That the myth of Silenus is not a mere fantasy is perhaps indicated by the legend which relates that he taught Midas, the gold-grasping King of Phrygia, that in the west beyond the ocean lived the Meropes among whom gold was more common than iron.

The origin of Dionysus is somewhat obscure, the earliest version being that, as Zagreus, a "horned child," he was the son of Saturn by Persephone, goddess of Hades, and was born in Crete, destined to supreme dominion if he reached maturity. He was not then so destined, for the Titans, incited by the jealous Hera, smeared their faces with plaster while the youthful Zagreus was seated on the throne, guarded by Apollo and the Curetes, slew him while he contemplated his face in a mirror, then cut up his body and boiled it. Athene carried his heart to Zeus who struck down the Titans into Tartarus. A possible interpretation is that before Zagreus reached maturity, some deed of the Titans was the cause whereby Zeus destroyed them.[1]

Another version is that Dionysus was born at Cadmeian

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[1] Grote, *Hist. of Greece*, i, *p*. 17.

Thebes, the son of Zeus and Semele, daughter of Cadmus. This birth was also premature because Zeus materialised before Semele as lightning, which so terrified her that she died, and hence the god's epithet, "Ignigena," *Born of Fire.* Zeus, however, sewed the prematurely-born deity in his thigh until the time became ripe for his further development. Entrusted to the care of Hermes, he was once again given birth, or reborn, at Samothrace, *the great centre of his secret worship*, home of the Cabiri, the city where Zalmoxis was so industrious in underground caves. A further variation is that he was developed in a cave on Mount Nysa, of which Homer sings,

> There is a certain Nysa, mountain high,
> With forests thick, in Phœnice afar,
> Close to Egyptus' stream.[1]

These accounts of the birth and parentage of Dionysus afford a mythological explanation that, although the god was evolved in Crete and also in Cadmeian Thebes—as previously explained, Ab'Ram brought the knowledge of explosives from Ur of the Chaldees—it was later at Samothrace, the city of Hermes, may we not say through the activities of Zalmoxis, that he burst forth as the god of firearms or "serpents" on the prodigious scale of subsequent events? If we read into this the deft hand of the militant prophet it may assist to comprehend the subsequent allusions to the god's future "madness," his wanderings through many countries bent on teaching mankind the "blessings" of the cultivation of the "grape," an innocent-sounding enough device, but as sinister nevertheless as Pandora's "Box."

Thus he reputedly travelled from Thrace to Phrygia—where, be it noted, lay the famous classic city of Troy—to Lydia and Assyria, preaching the gospel of the "grape," until eventually he reached the Orient and tried his experiments on India, where "fire temples" were traditionally instituted and the wealth of her cities looted. Obviously behind the "god" was concealed a man, and who was he but Silenus? The Dionysiac worship was most frenzied and fanatical in Phrygia and Lydia, where the orgies attained (says the historian Grote) to dissolute and savage heights.

Is it necessary to declaim that the East never absorbed the virtues of the vine and the grape? Triumphant in establishing the dominion of the Dionysiac worship, eventually Silenus and Dionysus set forth on their portentous march to the west, accompanied by a great army. Diodorus says that this army consisted of 120,000 footmen, 12,000 horse and 400 ships, which compares numerically with the story in the Book of Judith, of the army of Nabuchodonosor or Sennacherib, of 120,000 foot, 12,000 horse, "swelled by a great number also of sundry countries like locusts,"[1] forces scarcely consistent with the genial idea of Bacchanalian revels! Jeremiah strips this sham pretence asunder in a grim passage:

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[1] *Homeric Hymn*, i, 8, 9.

> Take the wine cup of this Fury at my hand and cause all the nations to drink it And they shall drink it and be moved, and be mad, *because of the sword* that I will send among them.[2]

Jeremiah, in this *ex post facto* prophecy, in which always so much is wrapped up having a totally different reference to that supposed, continues by naming all the countries to suffer, including Egypt, the Philistines, Edom, Moab, Dedan, and the Isles beyond the sea.

Thus we must perceive that the march of Dionysus with Silenus was not quite the jovial festival the fable so deceptively portrays. Regarded apart from Silenus, the god Dionysus was in fact a colourless deity. Silenus mystically reared and fathered him and taught him the great secrets of nature. The supposedly rollicking god of the vine was depicted by poets and sculptors as surrounded by his camp followers, most prominent being his drunken and inseparable companion Silenus, the latter usually shown as being held on his ass by his own Sileni, unable to sit upright, waving a goblet, his head encircled by vine-leaves or ivy-leaves, whilst exotic beasts of prey, tigers, panthers, serpents and the like are prominent in the gathering.

Silenus was supposed to possess the gift of prophecy when in his cups, and as for his mischievous Sileni or Satyrs, half-men, half-goats, they enjoyed nothing better than to pursue the fleeing Mænads or Nymphs in forest glades. Behind this false façade they were in reality murderous villains who struck terror in the hearts of men and whose taste in warfare was demonstrated by their peculiar armed dance, the *sikinnis*, very reminiscent of the berserk rage or madness attributed to Odin's Asar-men, who were supposed to bite their shields in furious ecstasy. These were the men who used the "serpent-rods" of improved design and range, and the play on the word "grape" may have been related to their type of ammunition. Such was the allegorical

[1] Jud. i, 7.

[2] Jer. xxv, 15, 16.

type of those invaders who marched to northern Europe to establish their "New Order" for the alleged benefit of mankind and found their way to both sides of the Baltic, then crossing the "river"—recall the 400 ships of Diodorus—fell upon nations unprepared for war against these well-armed hordes. The "vine," "grape" and "wine" were synonyms for munitions and bloodshed.

Dionysus was usually represented by the Greeks far later as a handsome but effeminate youth, his head adorned with vine, or ivy leaves, his expression reflective or dreamy, giving a faint impression of inebriation as shown in the famous statue of Praxiteles. Sometimes he was styled *Maemonemos*, the Drunken God. The Vatican statue of supposedly King Sardanapalus is believed by some to have represented Dionysus. It shows a bearded, effeminate youth attired in Royal Persian robes. But there is reason to believe that the mystic secret of Dionysiac power was more truly revealed in certain stone monuments discovered in the ruined cities of Iraq and Iran of gigantic "cherubim" standing on either side of a so-called "Sacred Tree," from which emanations proceed in the guise of fluorescent designs, and really demonstrate in symbolic form the Sileni as manifesting "consuming fire," the "Tree" being a gun or mortar. All these winged beings or acolytes, symbolic of their calling, are pronouncedly Semitic in type. There exists also a crude bas-relief on a stone near Ibreez, in the Taunus Mountains, which depicts a smirking Semitic Dionysus, decorated with grapes and carrying sheaves of corn, being worshipped by a Semitic high-priest wearing a mitre, probably intended for Silenus.

These attributes of Dionysus and his progress to sow the knowledge of the "vine" support the historical and Bible evidence that the cult of munitions was brought in a high state of development in that era by Moses or Zalmoxis, or Zoroaster or Silenus, perfected in Persia or Russia, and that thereby the Empire of the Celts was cynically overthrown in that critical epoch. If it be carried to its logical conclusion we should believe that it arrived in the north with Odin, otherwise Silenus or Moses, a faith which held immense sway for many centuries and for long was a successful rival of Christianity. It became the Black Art, and the origin of witchcraft. Concealed under mystery and disguise the evolution of Dionysus was in effect a military revolution in the use of munitions of war, much as the discovery of the atom bomb may prove in our own era. Is history repeating itself? I pray not.

Silenus was represented as a pot-bellied, bearded, jovial old sot, with a bald head and a snub nose, like many a carousing monk of the Middle Ages. It was part of the rôle, no doubt, although Moses or Zoroaster might have formed the original of the caricature. Diodorus has preserved a curious description supposedly of Moses, found far later in Jerusalem:

> Antiochus Epiphanes, after he had conquered the Jews, entered into their Holy of Holies into which only priests were admitted. He found there a stone image of a bearded man who sat on an ass and held a book in his hand. He took this for Moses, who had founded Jerusalem, organised the people, given them laws, and had introduced the disgraceful customs of misanthropy.[1]

A doubtless more true impression of Silenus than as a dotard is a relief in the British Museum, as also found in the Vatican and the Louvre, which represents the Reception of Dionysus by Icarius the Attican. In this he appears as a tall, aged, dignified, long-bearded man attired in a long robe with a fillet binding his vine-leaf locks, while he is propped up behind by a satyr. It is intended to be Silenus, not the Serpent God.

A few words about Odin or Votan are required to complete the examination. He conducted his Asar-men from the east, as did Silenus, Moses, and Zalmoxis, founded a new religion in the north, and while esteemed as a mortal man became deified at his death as god of war. He built temples and taught sacrifices, magic and transmigration of souls being included in his rites. He practised magic in underground temples, and Snorre Sturleson, the ancient Scandinavian historian, says he used "Magic" in battle. The serpent was sacred to him and among his many epithets was "the Serpent," as well as the "Long-Bearded." Saxo Grammaticus discourses on his many voyages and he was reputed to undertake long journeys.[2] The *Prose Edda* describes him as King of Troy, and how he appointed rulers who met at the Idavoll (Mount Ida of Troy) in the centre of the "divine city," where also they "transmuted metals."[3] Mexican legends have much to say of Votan, who also taught a new religion, and constructed underground chambers, but there seems to have been more than one Votan and it is not unlikely that the cult of Odin was carried across the Atlantic by the early Northmen.

The age of Odin is obscure and lost in the mists of time like that of Zoroaster and Zalmoxis. It varies from 70 B.C. to an indefinite prehistoric period. Carlyle, that sage philosopher, sized up the conundrum in these words:

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[1] Diod., *Hist.*, xxxiv, 1.

[2] Du Chaillu, *The Viking Age*, i, *pp.* 44–61.

[3] Troy and Britain, see Appendix B. "The Trojan Dynasty of Britain."

> Of Odin there exists no history; no document of it; no guess about it worth repeating . . Odin, says Saxo Grammaticus, came into Europe about the year 70 before Christ. Of all which, as grounded on mere uncertainties, found to be untenable now, I need say nothing Far, very far, beyond the year 70! Odin's date, adventures, whole terrestrial history, figure and environment are sunk from us forever into unknown thousands of years.[1]

Nevertheless the reader may deduce whether or no the evidence brought forward here relates to that one remarkable character Moses or no. His teachings, like the Saxons, remain with us to this day. That he was Rabshakeh is, I believe, without serious question, especially in view of the revision of chronology which confirms this. Meanwhile, having endeavoured to elucidate the circumstances, we return to the actual period under examination, the fourteenth year of the war of oppression, at the time when Jerusalem was strictly besieged, certain defences had fallen, and the situation was most desperate.

* * * * *

It was about this time that Isaiah, pent up in Jerusalem, wrote these despondent, if not despairing words:

> So shall the king of Assyria lead away the Mizraimites prisoners, and the Cushites captive, young and old, naked and barefoot, even to their buttocks uncovered to the shame of Mizraim. And the inhabitant of THIS ISLE shall say in that day, "Behold, such is our expectation whether we fly for help to be delivered from the king of Assyria; and how shall we escape?"[2]

The passage is clumsily worded, but it appears to ask how it was possible for the other inhabitants of "this Isle" to elude similar treatment as that being suffered by the Egyptians and Cushites (Gadites of Tarshish), who were being led away into slavery stark naked. To whom could Jerusalem look for aid? How could she escape from the logical conclusion that a like fate awaited her inhabitants?

Only a miracle, in fact, could save them from their plight. Astonishing as it may seem, the miracle did happen at the eleventh hour and they were saved! And note, according to the text, that the grim drama took place in "*this Isle*"—this Britain!

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[1] Thos Carlyle, *On Heroes, Hero-Worship*.

[2] Is. xx, 6.

III. THE "WONDER" IN THE LAND

In the earlier years of King Hezekiah's reign efforts were made to strengthen the defences of Jerusalem, which had been left in a parlous condition by King Ahaz. The wall was built up to the height of the towers, another wall was added, the army was reconstituted and new arms were supplied in abundance. Consequently when Shalmaneser died, the tribute which the Judeans had been forced to pay to the Assyrians was not forthcoming, because they believed themselves sufficiently strong to ignore the demand.

Sennacherib, when his emissaries had been treated with derision, including among others Judah, eventually sent a large and powerful army against the recalcitrant city, an army composed of many nationalities, and laid long and close siege to it. Gradually as it tightened and the plight of the people became more precarious, with the fate of Samaria doubtless in their minds, fear became widespread. They had seen and heard Rabshakeh. They—or their rulers—recognised his desire was not tribute, for had they not stripped the Temple of all its treasures to provide it? No, the intent was to overthrow the kingdom of Judah.

"Jerusalem is ruined," cries Isaiah, "Judah is fallen!" A little later he pulls aside the veil yet further: "It is a day of trouble . . . and of perplexity by the Lord of Hosts in the valley of vision, breaking down the walls and crying (reverberating) to the mountains. And Elam bore the quiver with chariots and horsemen and Kir uncovered the shield . . . thy choicest valleys shall be full of chariots and the horsemen shall set themselves in array at the gate . . . ye have seen also the breaches of the city that they are many."[1] "Let us eat and drink—for to-morrow we shall die."[2]

Such was the desperate situation, with, be it noted, Persian chariots and cavalry and infantrymen from Media before the walls and gates, where many breaches had already been effected. The triumphant Assyrian king, the Nabuchodonosor of the Book of Judith, had previously defeated the proud Arphaxad, King of Media (Kir), and the Persians (Elam), who were now swelling his armies, and Jerusalem was on the verge of collapse. Isaiah cited above is represented partly in the future tense, the usual *ex post facto* custom accorded to the prophets, although he mentions the breaches in the present tense, as having happened.

In addition the city was suffering from a grievous pestilence.

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[1] Is. xxii, 3–9. [2] Verse 13.

As Jerusalem was thus tottering, the king himself was laid low and *in extremis.* At this crisis he was visited by Isaiah who said sternly, "Set thine house in order: for thou shalt die and not live." Hezekiah wept sore and prayed to the Lord, whereby the prophet relented, ordered his attendants to place a poultice of figs on the sore, and told the king that the Lord would deliver his city from the Assyrians, that he would be well enough to visit the Temple on the third day, and that he would reign for another fifteen years. Hezekiah evidently felt some doubt respecting this optimism, as was somewhat natural in the circumstances, and asked for some sign or proof. Thereupon Isaiah offered a remarkable sign or omen. In the garden of the royal palace stood the sundial of Ahaz, and the prophet said that the sun should be retarded by ten degrees backward: "so the sun returned ten degrees by which degrees it was gone down." In other words, that day was lengthened by ten hours.[1]

Whether the prophet offered such a test is of itself of no major importance to this investigation, or whether he actually forecast that Hezekiah would visit the Temple on the third day and reign another fifteen years. The crucial factor is that according to the account given, *the retarding of the sun by ten hours beyond his wonted time indicated something phenomenal in the heavens*, of which we must assume Isaiah was aware. It signified a total day of thirty-four hours. This recalls a sentence in the Book of Enoch (Ethiopian edition), which says, "In these days the sun shall rise in the evening and as a great chariot journey to the west, causing distress as it goes." The sun could not, of course, have performed so eccentric a course as to return by ten degrees on his track. On the other hand, a comet, approaching the earth very closely and throwing its light when the sun sank, could and would have shed its rays as Enoch says. Seneca, for instance, described the comet of 146 B.C. which appeared just after the death of Demetrius, King of Syria, as little inferior to the sun in size, a circle of red fire, and sparkling with a light so bright as to surmount the obscurity of the night. The comet that seemed to menace Jerusalem in A.D. 70, when Titus was besieging it, was called Xiphias, says Josephus, because its tail resembled the blade of a sword. Many records describe comets as like great suns, and it may be believed such was the case in the period of Hezekiah.

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[1] Is. xxxviii, 1–8; 21–22. The symptoms mentioned of the king's disorder seem to indicate that the pestilence from which he, and much of the city, was suffering was bubonic plague, a recurring pestilence which there is reason to believe, like cholera and certain other epidemics, is brought by the gases from cometary bodies. It agrees with the situation described above. (*Vide The Mysterious Comet, pp.* 87–7.)

The prophet Zechariah, grandfather of the king, a Levite noble of great distinction, explains the lengthened day in question in these words: "It shall be one day . . . not day nor night . . . but it shall be light." In a striking passage also Isaiah, whose words should be read properly in the past tense, describes plainly those crucial hours:

> Thou shalt be visited by the Lord of Hosts with thunder and earthquake and great noise, with storm and tempest, and the flame of devouring fire. . . . And there shall be upon every high hill, rivers and streams of waters in the day of slaughter, when the towers fall. . . . Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold as the light of seven days. . .
>
> And the Lord shall cause his glorious voice to be heard and shall show the lightning down of his arm, with the indignation of his anger and with the flame of a devouring fire, with scatterings and tempest and hailstorms. For through the voice of the Lord shall the Assyrian be beaten down which smote with a rod.[1]

The preliminary to this is a verse which describes how the enemy were encamped around David's city and had laid siege to it with a mount and forts. Isaiah's meaning is clear beyond cavil. There was earthquake, storm, tempest, great thunder, and blazing fire, the collapse of buildings and towers, following on the phenomenal brightness of the sun—or so he terms it—shining seven times with the power of his usual might, intimating that the celestial body was about to fall on them. And that was how the Assyrian was beaten down, despite his superior arms. Enoch confirms this brilliancy of the celestial body, saying, "The sun shall shine more brightly than accords with his order of light." It stands to reason, with a half-light previously, with the thunders and lightning, also devouring fire, apart from the tempest, that it was no sun on this occasion. In Esdras we find, as the threat was approaching, this advice: "And the Sodomitish sea shall cast out fish, and make a noise in the night which many have not known . . . and salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself and understanding withdraw itself into his secret chamber."[2]

And Isaiah gives similar advice: "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide

[1] Is. xxix, 3, 6; xxx, 25, 26, 30, 31.

[2] II Esd. v, 7, 9.

thyself, as it were for a little moment *until the INDIGNATION BE PASSED OVER.*"[1] Recollect, with all this, the previous untoward events, such as the prolonged drought, drying up of rivers, and various other plagues, including invasions of frogs, insects, etc.[2]

While the king lay tossing on his bed of sickness, Isaiah and many others would have heard the rumblings of an approaching tempest in those tortured hours when the unending day dragged onwards and the "sun" again rose towards evening time, throwing a strange, garish, and glaring light upon an apprehensive world. Then doubtless the wise ones did conceal themselves in secret underground chambers until the fury or indignation of the Lord had passed over. We may surmise that King Hezekiah was conveyed to safety, probably deep in the underground tunnels of the City of David.

Zechariah has preserved the most complete and dramatic version of this terrible event, he a priest "who had understanding in the visions of God," and who was the father of Abi, the mother of Hezekiah, hence the king's maternal grandfather. He was a leading noble in the reigns of Uzziah and Ahaz, and like other prophets is represented in *ex post facto* prophetic language:

> I will gather all nations together against Jerusalem to battle; the city shall be taken, the houses rifled, and the women ravished; and half of the city shall go into captivity and the residue of the people shall not be cut off from the city.[3]

Zechariah confirms and even enlarges on the hopeless situation of Jerusalem as described by Isaiah. The city, or part of it, was already in the power of the enemy hordes with all the excesses attendant on the helpless population who fell into their clutches, but seemingly while one half of the city was looted the rest as yet stood up behind their defences.

There then follows a vivid description of the celestial event of that fateful twilight, yet which was destined to prove Judah's salvation. Zechariah describes how the Mount of Olives was split in two, and how streams of water poured into the "nearer

[1] Is. xxvi, 20.

[2] Living insects, some of quite unknown species, have fallen in periods where a comet has neared the earth, including great plagues of frogs, small fish, aphides, beetles, spiders and locusts, drifted into our atmosphere via the tails of a cometary body. *Vide The Mysterious Comet, pp.* 88–95.

[3] Zech. xiv, 2.

and farther" seas on that tremendous night, which was "not day nor night":

> Ye shall flee to the valley of the mountains; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah . in that day the light shall not be clear or dark . . . living waters shall go out of Jerusalem, half of them toward the nearer sea and half of them toward the hinder sea. . .
>
> It shall be lifted up from Benjamin's Gate unto the place of the first Gate, unto the Corner Gate and from the Tower of Hananeel unto the king's wine-presses . . Jerusalem shall be safely inhabited
>
> And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem Their flesh shall consume away while they stand upon their feet, their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.[1]

Here we have the description of an eye-witness able to tell us precisely what damage the earthquake caused and name the actual parts of the city which had suffered most. We have the vivid description of the eerie light before the blow, the crash upon the Mount of Olives which is split in two, the shaking of the city as the earth rises and falls in the sickening motion of all earthquakes, followed by the draining of the seas and waters by a tidal wave and their furious return, accompanied by tempest and floods, which pour with violence into the two seas, and finally the flight of the survivors in panic to the mountains—anywhere—to escape this appalling visitation. Yet Jerusalem remained standing, a miracle of God! *And the even more astonishing miracle whereby the invading host was destroyed in one great blast which burnt them with fire even where they stood.* Such is Zechariah's graphic story!

Assuredly drama could never surpass the events of that night of prodigies, beginning with the threatening apprehension of a night that never arrived; first of all a terrifying brightness; then a continuous strange and luminous twilight with an immense circular red sun perceptible to those who dared look through a mystical nimbus which increased rapidly in size hour by hour as it approached nearer and nearer; its edges flashing coruscations of dazzling lightning accompanied by growing thunders and reverberated among the surrounding mountains in long ominous rolls, each more menacing than the last. Nature, meantime, awaiting the inevitable hour lay hushed and still, the silence only broken by the twitterings of frightened birds or by the screams of terrified humanity until with a sudden deafening roar the crash fell. . . .

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[1] Zech. xiv, 5, 6, 8, 10, 12. There were two Zecharias, one the son of Berechiah, in the reign of Darius; and Zechariah, the grandfather of Hezekiah. The two separate prophets are strangely lumped together in the O.T. and are misleading. The Zechariah cited only begins at chap. xii and continues to the end of chap. xiv.

Many tens of thousands of lives were lost that night in more places than one. Egypt . . . Havilah . . . Amenta. . . . True, a part of Jerusalem lay in ruins, yet, amid the desolation, the beautiful city so justly extolled by the prophets, survived the holocaust around her. Her affliction was great indeed, as Isaiah laments in a petition for mercy in these eloquent words:

> Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou restrain thyself for these things, O Lord? Wilt thou hold thy peace and afflict us very sore?[1]

But what of the enemy who surrounded the city and held half of it in his cruel grasp? That same night, struck down and burnt with fire, as Zechariah states, Isaiah confirms it in a terse sentence: "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."[2] He describes the event as a "BLAST."[3] It was, indeed, a mighty blast which consumed them by violent waves of magnetic flames so that they lay in vast clusters one hundred and eighty-five thousand charred and mutilated corpses.

The effect on the remainder of the Assyrians was immediate. Sennacherib broke off the campaign and returned hurriedly across the river to his capital, Nineveh, where he was shortly afterwards murdered. Berosus, the Babylonian Chaldean, sought to gloss over an event that shook the world to its foundations, saying that when Sennacherib was returning from his Egyptian war and on his way to Jerusalem, he found Rabshakeh with his army in danger for "God had sent a pestilential distemper upon his army," which might be described as a considerable understatement. Herodotus reports a garbled account of how Sennacherib was besieging

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[1] Is. lxiv, 9-12. [2] Is. xxxvii, 36; II Kings xix, 35. [3] Is. xxxvii, 7.

Pelusium and that Sethos, the Egyptian king, faced by the refusal of his soldiers to fight for him, prayed before the image of Ptah at Memphis, who told him to go forth and face the Assyrian host. Thereupon Sethos collected certain artisans, traders, and market people and marched them to Pelusium. In the night vast numbers of mice gnawed the bows and armour of the Assyrians. and being unarmed in the morning the motley Egyptian force decimated their ranks and the remainder fled.[1] Yet the true story of the holocaust must have spread abroad for we read that the King of Babylon sent a special embassy with letters and gifts to Hezekiah, whose mission was to "inquire of THE WONDER that was done in the land."[2]

That blast! It certainly was a Wonder! A vast host suddenly "consumed," to use Zechariah's word, at the moment when Jerusalem lay at their very feet. Their camp was silent, their bodies distorted, and numbers were buried under rocks and stones that fell on them, as described by Ezekiel, who terms them Gog and Magog, names well-known in the antiquities of Britain but not elsewhere.[3]

Yet it must be appreciated that the experience of Jerusalem, apart from the spectacular and moral effect, was but a small portion of the result of that unending night and the vast face of the malign comet. We may glean from the records of Isaiah, Jeremiah, Ezekiel, and the apocryphal Book of Wisdom, the lurid picture of the frightful devastation experienced in the epicentre of the visitation in Egypt, all couched in the usual prophetic strain except for the Book of Wisdom. Isaiah says, "And the Lord shall utterly destroy the tongue of the Mizraimite Sea; and with his mighty wand shall he shake over the river, and shall smite it into seven streams and make men go over dryshod. And there shall be a highway for the remnant of his people which shall be left from Assyria."[4] Was not this a reference to those Hebrews and others who escaped so mysteriously from Pharaoh across the Sea of Suph or Sedge, truly a "tongue" of the Mizraimite Sea? Ezekiel portrays the fate of Egypt graphically:

> The land of Mizraim shall be desolate and waste . . . from the tower of Seveneh unto the border of Cush. . . . No foot of man shall pass through it, nor foot of beast, neither shall it be inhabited forty years: and I will scatter the Mizraimites among the nations. And I will make the land of Egypt desolate in the midst of the

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[1] Her., ii, 141.

[2] II Chron. xxxii, 31.

[3] Ezek. xxxix, 11–15.

[4] Is. xi, 15, 16.

> countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Mizraimites among the nations [1]

What a profound destruction is here implied! A great region defined, say, from Wessex to the Western Highlands of Scotland and including part of Ireland, uninhabitable for forty years, a desolation amid other destroyed lands! Jeremiah, speaking of the "cup of wine of the Lord's fury," mentions among those who drink of its bitterness: "Pharaoh, king of Mizraim, and the princes and all his people; and all the mingled people . . . and all the kings of the Philistines, and Ashkelon, and Azzah (Gaza), and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon . . . Dedan and Tema (Tamar), and Buz and all in the furthermost corners."[2] All these infer a tremendous catastrophe.

It was Isaiah's "Day of Slaughter" and this is seemingly borne out by Ezekiel's thirtieth chapter which records that great fear overcame Cush when the slain fell down in Mizraim and her foundations were broken down, naming Pathros, Zoan, No and Sin among those famed places rendered desolate. At Taphnes the day was darkened and the "arm" of Pharaoh was broken.

Finally we should probe slightly into Wisdom.[3] From chapter xi onwards that work is mainly concerned with this subject. It says, "Thou tookest away the multitude of their children and destroyedst them altogether in a mighty water. Of that night were our fathers certified afore." In this Book the word Egyptian is avoided and Sodom or Sodomites is employed, the name of Gades or Tartessus, classic scene of the end of the Titans. In that long night the Mizraimites were drowned and consumed by fire. It is vividly portrayed, as for example:

> For the ungodly that denied to know thee were scourged by the strength of thy arm: with strange rains, hails, and showers were they persecuted . . . and through fire were they consumed. . . . For when righteous men thought to oppress the holy nation—they being shut up in their houses, prisoners of darkness and fettered with the bonds of a long night—lay there exiled from the eternal providence. No power of the fire might give them light: neither could the bright flames of the stars endure to lighten

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[1] Ezek. xxix, 9–12.

[2] Jer. xxv, 19–23.

[3] The Book of Wisdom, dedicated to the memory of King Solomon, was believed to be compiled by Alexandrian Jews probably in the first century A.D. from ancient records.

> that horrible night, image of that darkness which should afterward receive them.[1]

Observe the phrases "a long night" and "that horrible night." In the following passage reproaches are cast at the Gadites or Tartessians dwelling in the western lands, the traditional scene of carnage, because they forced into bondage those "friends . . . that deserved well of" the city of Sodom:

> For they (Hebrews) were yet mindful of the things that were done while they sojourned in a strange land, how the ground brought forth flies instead of cattle, and how the rivers cast up a multitude of frogs instead of fishes. . . .
>
> And punishments came upon the sinners not without former signs by the force of thunders, for they suffered justly according to their own wickedness, inasmuch as they used a more hard and hateful behaviour towards the strangers.
>
> For the Sodomites did not receive those whom they knew not whence they came . but these brought friends into bondage that had deserved well of them. . . . Therefore with blindness were these stricken, as were those at the door of the righteous man, when, being encompassed about with a horrible great darkness, everyone sought the passage of his own doors [2]

The "righteous man" suffered with the sinners, and the complaint of the Hebrews appears to have been that the people of Sodom did not show them friendship or accommodation and were punished accordingly by the Flood or the Great Catastrophe. There were the plagues, then fire consumed them also, when they were surrounded by a "horrible great darkness," in the course of a "long night," seeking shelter in their houses, and thus they went down to the grave. The Israelites, seeking to move south, escaped the holocaust because they had been previously forewarned.

Such, then, derived from the Scriptures, were the main effects of this tremendous visitation from on high, of such magnitude and force that for forty years tracts in the land of Egypt remained unapproachable and compelled the few who could escape to flee to other countries. We see a succession of earthquakes and electric phenomena, accompanied by tempest and flood which destroyed besides cities and property, great numbers of human beings, and yet spared Jerusalem for the most part and simultaneously devoured the flower of the Assyrian army then besieging it.

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[1] Wis xvi, 16, 17; xvii, 17 foll.

[2] Wis. xix, 10, 13, 14, 17.

It must have been a vast catastrophe which committed such world-wide depredations, and it is not surprising that the King of Babylon not only sent a special embassy to discover the facts, but described it as "the Wonder in the Land." The description of the phenomenon given by the prophets Isaiah and Zechariah precedent to the actual event, the day lengthened by ten hours, or seemingly so, and the enormity of the destruction caused throughout so many other countries and especially Mizraim proclaim that the source of the disaster was the collision of a comet with our earth, depositing vast quantities of stones and rocks, creating terrible earthquakes, causing widespread volcanic eruptions, bringing with it magnetic and electric flames, and followed immediately by a tempest and enormous floods.

This occurred simultaneously over an immense area in the north of Europe, although as in the case of the "Drift" distribution of materia it was irregular in its incidence, some parts utterly destroyed and others almost escaping as may be said in the case of Jerusalem, which fortunately lay outside the main area of actual contact. Jerusalem, it seems, from the descriptions which have come down to us, was devastated by earthquake, caused by the passage overhead of the cometary body, as has happened in dozens of instances in modern times when large meteors have caused magnetic oscillations, from a flood due to cloudburst, and flaming fire preceding the comet itself which destroyed by blast the Assyrians round the city.

It was the Flood of Noah, whose habitat lay in Scotland, as I have shown in my previous work, known to the Greeks as the Deluge of Deucalion, in which the actual main regions are denoted.[1]

* * * * *

It may appear strange to the average reader why this terrible catastrophe, which brought so many earth changes in its wake, should have been hidden away in the Scriptures so that to get at the circumstances it is necessary to have recourse to the prophets, and, in most cases, to veiled accounts couched in the conventional framework of prophecy, whereas the somewhat stark story of the Flood is told in Genesis as though it were an event that had taken place ages before their time. The reason partly, in this destruction of the ancient world, was that the celestial visitation was treated as holy and had to be veiled in mysticism, and partly because of the deceptive and misleading chronology of the Old Testament.

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[1] Orosius in his *Historia* (I, 6) states that the Deucalion Flood occurred when Amphitryon reigned in Athens ; at this same time Moses led the Israelites out of Egypt, and "there was intense heat all over the world which men attributed to the transformation of Phæton."

Nevertheless certain discrepancies reveal the flaws. There is the case of Sodom, otherwise Gades or Tartessus, whose destruction is plainly evidenced in the Book of Wisdom. In Genesis the burning by fire of Sodom and Gomorrah is told as a quite separate event from that of the Flood, whereas in Wisdom it is definitely shown as happening about the time of the Exodus. The catastrophe of Sodom is wedged into the period of Ab'Ram and Lot, but that this was a fabrication or a *haddishah* is seen in statements in Isaiah and Ezekiel, for the former speaks of Sodom and Gomorrah as existing in his own period. "Hear the word of the Lord, ye rulers of Sodom," he cries, "give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord." Then, after chastening them for their "vain oblations," he adds, "If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured by the sword: for the mouth of the Lord hath spoken."[1] If words signify anything at all it is perfectly obvious that in Isaiah's day, when these words were spoken or written, he is reproaching Sodom and Gomorrah for their lapses and threatens them with the sword if they did not cease their idolatry. It is impossible to conjecture that Isaiah was using this reproof of a region which had been destroyed centuries before. The inference is that Sodom then flourished, was backsliding and too friendly with the Egyptians, a situation quite conceivable when the true geography and situation of the Gadites is able to be appreciated.

Ezekiel, living about a hundred years after Isaiah, compares Sodom and her "daughters" with Jerusalem and Samaria, and he implies that all three were overthrown by human agency, using Sodom as an illustration in such a manner as suggests that her fate was a comparatively recent event. His words do not even bear the implication that Sodom was completely obliterated, but rather that it was defeated and enslaved. It was invaded and defeated, but also suffered from the devastation that overwhelmed what had been Paradise. In the following passage he is comparing Sodom with the fate which was suffered by Samaria:

> Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread and abundance of idleness was in her and her daughters,

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[1] Is. i, 10, 11, 19, 20.

> neither did she strengthen the hand of the poor and needy. And they were haughty and committed abominations; therefore I took them away as I thought good.[1]

The suggestion then is that Sodom was too wealthy, too luxurious, and did not assist the poor and needy, the latter phrase being very similar to the accusation in Wisdom. She also committed "abominations" by worshipping other gods. The comparison made by Ezekiel of the fate of two cities can only belong to his own comparatively recent times. What happened to Tarshish or Gades would make such a comparison logical, but if it referred to some very ancient city it would have been an anachronism.

The wealth of Sodom is extolled by Josephus: "At this time," he says, "when the Assyrians had dominion over Asia, the people of Sodom were in a flourishing condition, both as to riches and the numbers of their youth."[2] Of what time is he speaking? of the period before the region in question was destroyed, which Genesis would have us believe dated to the age of Ab'Ram, when the very name of Assyria was scarcely known? We find many events of contemporaneous Bible history which it were inconvenient to tabulate in their rightful setting, are pigeon-holed in the Pentateuch. It would not have suited the scheme of Bible chronology to have told the story of Sodom in its true synchronisation, so, like Exodus, it is wedged between two totally different subjects in Genesis. Yet it was the abbreviated account of the thirteen years' war as conducted by the Assyrians and their allies. It was then, and only then, that Assyria launched out to obtain dominion over our British lands.

Let us examine the Genesis account a little more closely than is usually accorded to it. It seems that Amraphel, King of Shinar (Assyria), Arioch, King of Ellasar (Asar, the name given to Odin's followers), Chedorlaomer, King of Elam (Persia), and Tidal, "King of Nations" (probably Scythians and the sons of Gog-Magog), invaded the domains of Bera, "King of Sodom," and four other kings. The Sodomites fought a battle in the vale of Siddim, "which is the salt sea," were defeated, and as a result "served Chedorlaomer" (paid tribute) and in the thirteenth year they rebelled. In the *fourteenth* year Chedorlaomer and the allies returned and smote the "Rephaim" (giants), in Ashteroth-Karnaim (Ashdod or Pelusium), the "Zuzims in Ham" (elsewhere "Zanzummim"), the Emims in Shaveh Kiriathaim, the Horites in

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[1] Ezek. xvi, 46, 49.

[2] Jos., *Antiq.*, I, xvi, 46, 49.

Mount Seir, to the plain of Paran. They turned and marched to Kadesh, when once again out came the King of Sodom and his same allies, and also again they fought a battle in the same vale of Siddim and were defeated.[1]

Several references in this report suggest an alien origin. There are errors, such as "Zuzim" for Zanzummim, and a looseness, for it is difficult to believe that after thirteen years, with the same kings or leaders on either side, they took part in two battles fought on the same exact field. The Vale of Siddim where these battles were said to have been fought is described as the "salt sea," presumably near the ocean, and that it was full of "slime pits." Slime is an old word signifying bitumen or tar, and Josephus, calling this site Lake Asphaltitis, formerly the Vale of Siddim, says that the country of Sodom bordered on it, and that, owing to the impiety of its inhabitants, it was burnt by lightning.

He explains further that this bitumen or pitch was used partly for caulking ships' hulls and partly for medicinal purposes, as it is to this day. The origin of this asphalt lake, which in the time of the Maccabees had shrunk to little more than a pond or mere, was that some part of the celestial body struck the earth in this particular locality and left behind the lake of pitch as a souvenir.[2] It is no very unusual occurrence with certain so-called earthquakes (although the earthquake is the result of the impact), and as a rule such lakes dry up soon on the surface, but can also penetrate deep into the earth and form oil deposits.[3]

If Josephus' description of the locality be correct, which we have no reason to doubt, it takes us back to the environs of Bristol, the site as alleged of the original Sodom or Gades or Tarshish. About 12 miles east of that city is the Sodbury area and about the same from Bath to the south, where are the small towns of Old Sodbury, Chipping Sodbury and Little Sodbury, in proximity to the Bristol coalfield. The origin of the name is lost, but it is significant! In the vicinity of Old Sodbury, on the edge of a plateau with a steep descent towards Bath, placed on the main road between Bristol and Malmesbury, stands the ancient little town of Sherston, previously mentioned. Its original Saxon name was Sceorstown, I may recall, otherwise Scots' Town, but how came the Scots to found a town in these parts? George Syncellus (tenth century A.D. monk), in his Chronicles, says that the Scythians overran Bashan and that their camp was called Scythopolis, namely city of the Scyths or Scots. Syncellus can only be referring to the account in the Book of Judith when Sennacherib (Nabuchodonosor) sent his general Holofernes and a great army to the west, who pitched his camp at Scythopolis. Allowing for the difference in composition between the didactic and elementary Book of Genesis, there is little doubt but that it was the same war and the same event as regards the invasion in the fourteenth year.

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[1] Gen. xiv, 1–12. [2] Jos., *Wars of the Jews*, IV, viii, 4.

[3] *Vide The Mysterious Comet*, *pp.* 115, 122. In 1790, at Sta. Maria di Nisceni, Sicily, an earthquake created a lake of pitch containing sulphuric acid. In the Catania earthquake of 1811, lakes of pitch and petroleum appeared on the site of villages swallowed up, and in the same year in the S. Carolina earthquake, large lakes formed and contained coal tar. In the Charleston earthquake of 1886, a meteor was previously seen, and a lake of petroleum or pitch was formed. In no way do these events differ fundamentally with that of Siddim.

Genesis, indeed, after relating the story of this battle offers a fantastic anti-climax. According to it the victors, having looted the captured cities of Sodom, retired, taking Lot as a prisoner, whereupon Ab'Ram immediately armed his servants numbering 318, attacked the victorious (and huge) Assyrian army, routed it, and pursued the enemy to Hobah, near Damascus. Here they slew Chedorlaomer, rescued Lot and his goods, and, after his return, the King of Sodom—who was previously according to the account slain by the Assyrians at Siddim—met Ab'Ram in the Vale of Shaveh after he had disposed of all the enemy kings and their armies.[1] Josephus attempts to make this story more palatable by saying that Ab'Ram, with his followers and neighbours, pursued the Assyrians, found them carousing and intoxicated, destroyed most of them, and the next day continued the pursuit to Hobah.[2] It is as absurd as the Genesis legend, but both have a certain family resemblance to the account Herodotus relates, already given, when the Pharaoh similarly collected a number of untrained domestics in warfare, opposed Sennacherib's army at Pelusium and annihilated it. The most likely interpretation that can be offered is that at this time of panic, when the Assyrians before Jerusalem were destroyed by the blast, and earthquakes with other terrifying phenomena were shattering the earth seemingly, and humanity, the survivors were hastily retreating eastwards to return to their own countries, and were followed up by some hastily gathered levies who assaulted them.

More important is another, albeit confusing, story in Genesis. It describes how the King of Sodom, after the overthrow of the

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[1] Gen. xiv, 13–17.

[2] Jos., *Antiq.*, I, x, 1.

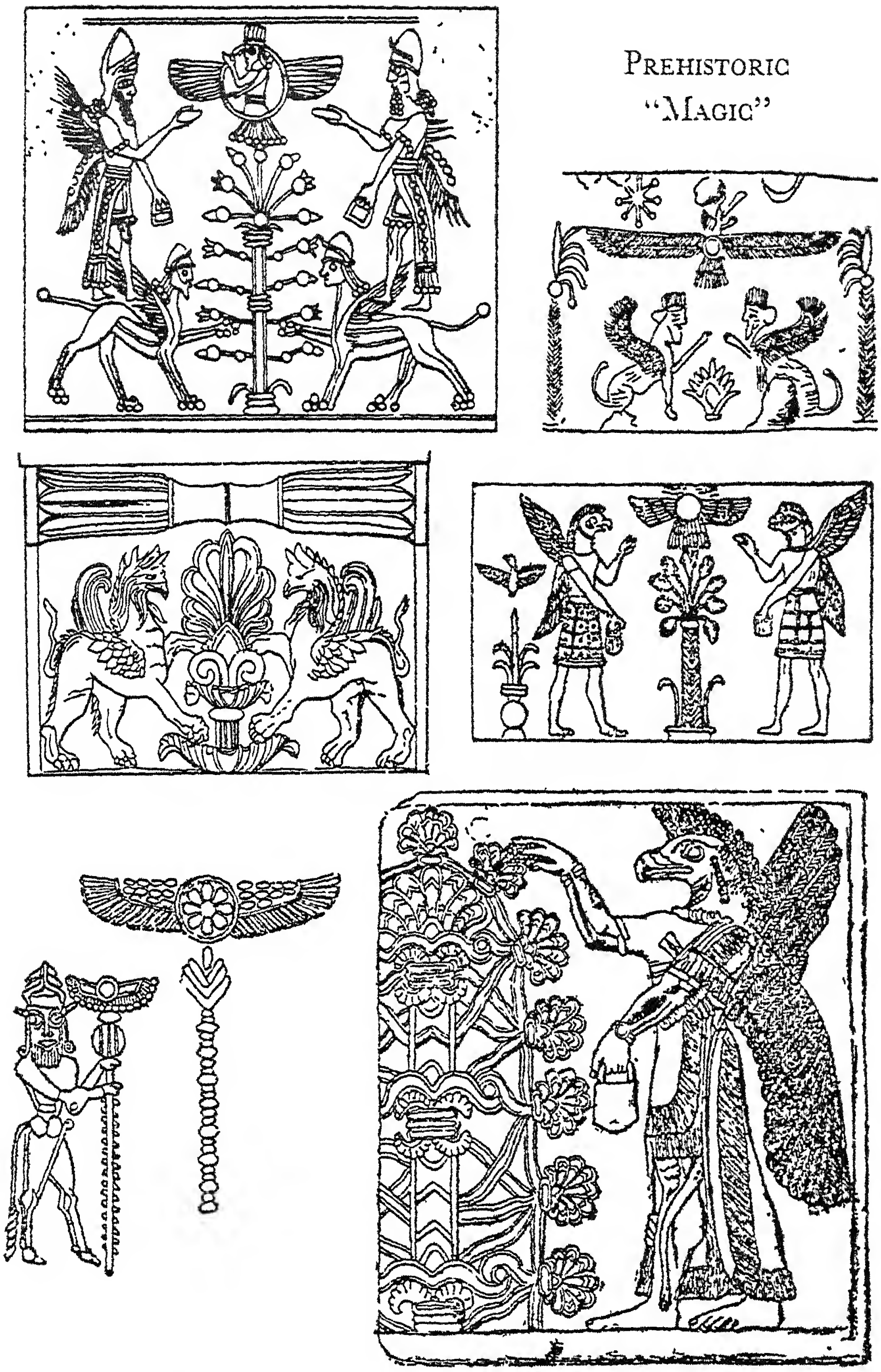

PLATE IX. "SACRED TREES": SHOWING FLUORESCENT SYMBOLS OF FIRE WEAPONS

The Cherubim or Acolytes depicted as animals or winged semi-human beings with bird heads to indicate speed, are shown manipulating the "sacred trees" which are represented as expelling their destructive power

(*See p.* 192)

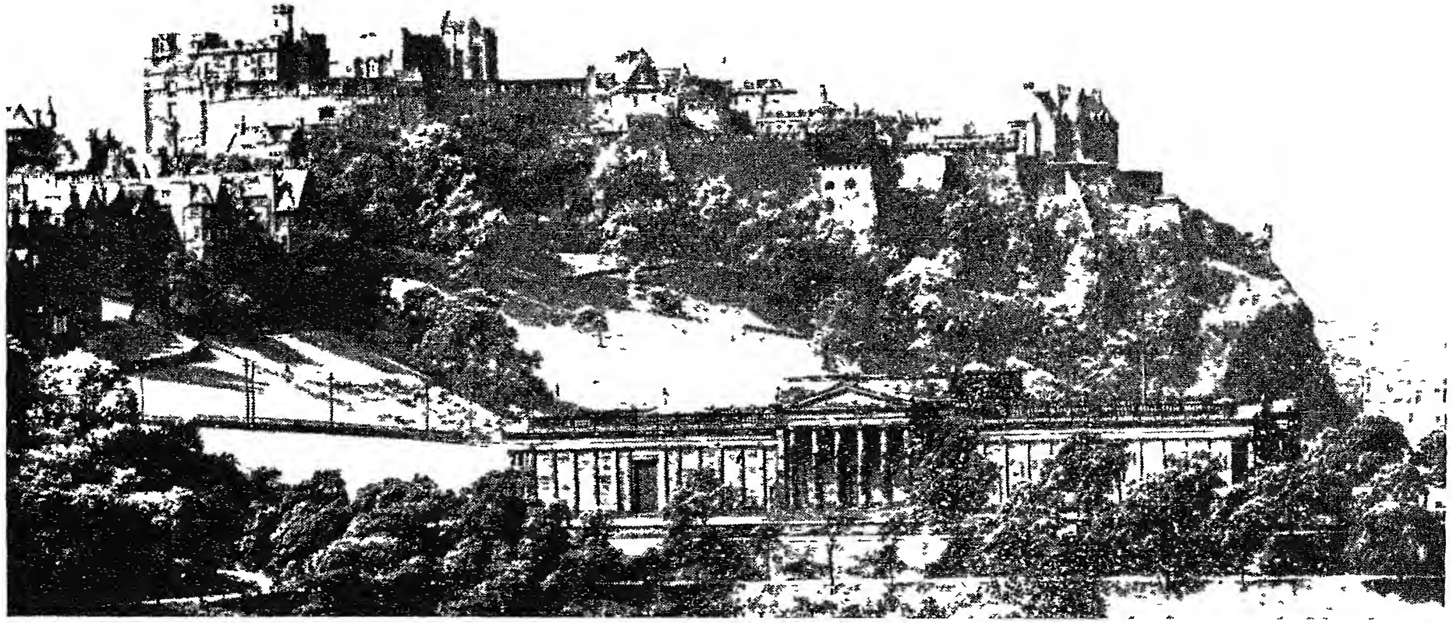

PLATE X EDINBURGH CASTLE SEEN FROM PRINCES STREET GARDENS
The author seeks to prove that it was originally the site of the City of Zion or the Citadel of Jerusalem

Assyrians—hence after the catastrophe—met Ab'Ram "at the valley of Shaveh, which is the King's dale."[1] Present at this meeting was "Melchizedek, King of Salem," who "brought forth bread and wine: and he was the priest of the Most High God." This king blessed Ab'Ram, "and he gave him tithes of all." Who was this monarch thus extolled? The name Melchizedek analysed appears to consist of the words *Melc* (or *Melq*), king, and "Hizedek," whose name was variously given as Isidek, Hizedk, Hezeki, and several others.[2] This Hizedek, King of Salem, was King of Jerusalem, whose name was derived from *Ieru* or *Hiero*, Holy, and Salem. We may conclude, therefore, that the king was Hezekiah, who met certain persons in the King's Vale after the Great Catastrophe. Josephus uses a notable phrase regarding him. He says he was "without dispute the righteous king."[3] The word "righteous" points to a remarkable phase of Hezekiah's character and reputation and throws a flood of light upon the past. Whether he offered tithes to anyone on this occasion must remain an enigma.

What did happen shortly after the Great Catastrophe is likely to have been confused and uncertain. The person described in Genesis as Ab'Ram may have been the Sethos mentioned by Herodotus, the son and successor of Amenophis, called Sethosis-Ramses. Manetho, however, indicates that Amenophis himself returned to defeat the invaders after thirteen years and drove them into Syria:

> After this (thirteen years) Amenophis returned from Ethiopia with a great army, as did his son Rhampses with another army also, and both of them joined battle with the Shepherds and the polluted people, and beat them, and slew a great many of them, and pursued them to the bounds of Syria.[4]

Cheroemon, another Egyptian historian, cited by Josephus, says that Amenophis left his wife and child behind him when he fled into Ethiopia, who were hidden in certain caverns, and that when this son, called Messene, reached man's estate, he pursued the Jews to Syria, about 200,000 men, and then received his father out of Ethiopia. It sounds very apocryphal since the youth could have scarcely reached man's estate in those thirteen years. It is more probable that Amenophis has been confused with the King of Ethiopia, for Sesostris called himself or was called the Ethiopian King, as well as Egyptian, and that an Ethiopian army, perhaps with the son of Amenophis, came in pursuit of the fleeing Assyrians. Ethiopia, as we know, was Cush, and we learn that the Cushites were marching against Sennacherib:

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[1] Gen. xiv, 17–20. Shaveh or Kiriathaim Shaveh may have been on the site of Shaftesbury. At Ham Common, four miles distant, are the remains of a prehistoric settlement called "King's Court Palace," of an unknown monarch.

[2] Canon T. K. Cheyne, D.D., and J. Sutherland Black, D.D., *Ency. Biblica.*

[3] Jos., *Antiq.*, I, x, 11.

[4] Jos., *Contra Apion*, i, 27.

> So Rabshakeh returned (after threatening Hezekiah before the walls of Jerusalem) and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard say of Tirhakah, king of Cush, "Behold, he is come out to fight against thee," he sent messengers again unto Hezekiah.[1]

Rabshakeh was evidently hoping that Hezekiah might surrender at the last hour before he knew of this move. These varied reports agree in the main particulars. There was this thirteen-years' war, the same war as that told mythologically of the Giants against the Gods, when the Giants—Gog and Magog—were thrown under stones and rocks by the intervention of the god Hercules or Melcarth, to whom were attributed such acts. Whatever name the invaders were known under collectively they were directed by Sennacherib as king, but politically and even militarily by Rabshakeh, which is comprehensible when we regard the career of that extraordinary firebrand.

As to the statement attributed to Manetho that Amenophis in person played a leading part in the expulsion of the Assyrians and followed them to the frontiers of Syria, it would destroy the evidence produced to indicate that he was Sesostris, and was the Pharaoh of the Exodus—which agrees even with Bible chronology—as also that he had previously indulged in wars of conquest against many of those who in turn devastated his country. According to Exodus he was drowned while pursuing the fleeing Hebrews, a claim which fits in with the traditions that Osiris was buried in Memphis and that the body of Set—the debris and detritus washed down to the sea—found its outlet by the Tanitic branch of the Nile, which, as was said earlier, may be applied to the big river estuary of the Parrett in Somerset and which flows into the sea near Taunton, or Tan Town. On the other hand, we find Diodorus, speaking of the Pharaoh who became Osiris, saying that he was marching with his army into Ethiopia when the Flood occurred, and Manetho saying that Amenophis led his army into Ethiopia after he had found himself faced with the vast army of the Assyrians. Finally, there is the legend for what it is worth of the Spanish Gypsies that the Pharaoh of the same catastrophe, together with his army, was driven into a hole in a mountain and destroyed. The truth is that the end of the Pharaoh of the Exodus remained unknown and tradition relied on hearsay. That his young son survived and helped to take part in the drive of the frightened forces from overseas who had lost their morale amid the awful scenes of destruction which came from above is quite likely. He became the Ramses of the twentieth dynasty, and was later seemingly elevated to the position of Horus in the reconstruction of the Underworld cult.

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[1] II Kings xix, 8, 9.

In a sense this resolves itself into an academic problem. It is only of importance in regard to the main question, which is to place before the reader as nearly as possible a correct synchronisation of events in the memorable age we are examining, one which bore with enormous repercussions through the succeeding ages, and which took place in a setting not in the Near East but in Britain.

There is one further aspect of this involved period that requires some additional consideration, and that is the position of Joshua, Moses' general. Although Joshua is introduced early in the period of the Exodus, and although we are told the Hebrews, because of their grumblings and disobedience, were not to be led back to the land of Canaan, Joshua was very soon leading a trained army to those parts, fighting a series of battles and leading trained soldiers. They were newcomers into the country, who spoke with awe of the giants they had seen as they spied out the land, and the great cities "fenced up to heaven," people whose tongue they understood not, for, as Mr. E. E. Jessel remarks, "Hebrew was not the language of Moses' followers."[1] Who then were these newcomers, who knew so little of the inhabitants whose cities and lands they conquered, finding little opposition to their arms in spite of brave isolated defences? Were they the Saxon invaders, who at some unspecified but very early date entered Britain from the direction of Belgium and moved westwards until they held Wessex, those newcomers who resettled the lands of the Egyptians, and, as was seen in the tell-tale evidence of the division of the land, removed the former landmarks and laid out their fields on a totally different system from that of the Celtic peoples?

[1] E. E. Jessel, *Unknown Hist. of the Jews*, *p.* 93, cp. Deut. xxvii, 49-50, of the invaders, a nation from afar, "whose tongue they understood not."

The biblical account of the fall of Jericho is an outstanding example of the trained forces he led, for here stood another great walled city, situated in a plain with a barren plateau between it and Scythopolis.[1] The walls collapsed when the Levites blew their trumpets, we are told, seven priests who blew with seven trumpets of rams' horns, who compassed the city seven days, preceded by armed men with the Ark accompanying them, and on the seventh day after marching round the city seven times, the walls fell down flat.[2] Can anyone except he be of blind faith believe that fairy tale? The truth is that Joshua possessed firearms, no other than the "rods" of the Assyrians, and that was how he was able to defeat and overthrow the brave defenders in their isolated cities and towns. He almost said so to his followers at Shechem when he had finally conquered the land, and explained how they had achieved victory: "I sent the *hornet* before you, which drave them out before you, even the two kings of the Amorites; but not with thy sword or with thy bow."[3] The term *hornets* is used more than once, as "I will send *hornets* before thee which shall drive out the Hivite, the Canaanite, and the Hittite from before thee"; or, again, "Moreover, the Lord thy God will send the *hornet* among them, until they that are left, and hide themselves from thee, be destroyed."[4] In Wisdom, "*wasps*" is employed as a synonym for the same purpose. Is it difficult to estimate what these were that enabled Joshua to march through nations?

We have the allusion to the rams' horns, which weapons blew down the walls of Jericho. "Hornets" which went before were assuredly the missiles used for the "rods" or "horns"—horns of iron, be it understood. We read of "horns of iron" in the Book of Chronicles, "to push the Syrians." There is the very plain reference in Zechariah, son of Berechiah, during the captivity in Babylon. Some "angel" showed him four "horns," and when Zechariah asked what they were, he was told, "these are the horns which have scattered Judah, Israel, and Jerusalem."[5] These euphemisms explain themselves and throw a clear light upon the true reason why and how Joshua attained his easy victories.

The account of Joshua's defeat of "Adonizedek, King of Jerusalem" is open to considerable doubt, although the mere mention of that city implies the far later period of Joshua's activities, since the Israelites only went there in David's reign.

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[1] Jos., *Wars of the Jews*, IV, vii, 2.

[2] Josh. vi, 8–16, 20.

[3] Exod. xxiii, 28.

[4] Deut. vii, 20.

[5] Zech. i, 19.

According to the Book of Joshua, after he had captured Ai, otherwise Aijalon, and the city of Gibeon had capitulated, "Adonizedek" induced the kings of Hebron, Jarmuth, Lachish, and Eglon to unite with him and attack Gibeon for its desertion to their cause. A battle is described near Gibeon where the five kings were defeated with great slaughter and fled to a cave at "Makkedar" (cp. Chedor) from whence they were brought out and hanged upon trees.[1] We must doubt the truth of the claim that the King of Jerusalem was fighting in the neighbourhood of Gibeon in the west, or that he was hanged on a tree. His name is precisely the same as Melchisedek, except that the prefix *Adon* signified Lord, used in place of *Melc*, king. In short, the king so mentioned answers in name to Hezekiah.

IV. THE FIRST MESSIAH

More than any other king of Judah, Hezekiah was outstanding, to use the word of Josephus, as "the righteous king." Furthermore, he can be claimed as the first Messiah of the Judeans, the original of other claimants to that title.

Theologians have regarded Melchizedek as in some way connected with the ancient Messiah belief, and some have considered him to have been a divine personage. For centuries, as all know, the Jews jealously harboured the belief in some long-expected Messiah who was to arise and lead them triumphantly against their enemies. It was a very ancient *credo*, associated with the Antichrist legend, but the origin of it had long been lost. It may be recalled that the Messiah they anticipated from prophetic utterances had to possess certain clearly defined and outstanding qualities, to be born of a virgin and to be of David's royal line; he had to be a warrior and priest; he had to overthrow all the adversaries of his people in a time of severe stress and tribulation; and he was to lead the nation to great prosperity and power.

Every one of these requirements was fulfilled in Hezekiah.

The name given to the Messiah (or *Ha-mashiah*) was Immanuel, and we find Isaiah making an early reference to a child destined to be born of a virgin. "Behold, a virgin shall conceive," said he to Ahaz, a most unpopular king, "and call his name Immanuel." He indicated that before this child should be old enough to distinguish between good and evil—that is to say, in his early childhood—"the land that thou abhorrest, shall be forsaken of both her kings."[1] Those two kings were, of course, Ahaz enemies, Rezin, King of Syria, and Pekah, King of Israel or Samaria, which "smoking firebrands" made war against Ahaz, whereby the King of Judah bribed Tiglath-Pileser, King of Assyria, to come to his help and thus paved the way for the subsequent Assyrian aggressions. "Hear ye now, O House of David," said Isaiah contemptuously to Ahaz, "Is it a small thing for you to weary men, but will ye weary my God also?" It was then he gave the king the sign that a virgin should conceive and bear a son to be called Immanuel, and that before the child could even cry "Papa" and "Mamma" (the translated text says stiffly "my father and my mother"), these two enemies would be disposed of with the riches of Damascus and the spoil of Samaria.

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[1] Josh. x, 1–33.

There should be really no doubt but that this virgin-born son to be named Immanuel ("God with us") was Hezekiah yet to be born, or that in the following chapter he is also referred to as "Maher-shalal-hash-baz," a veiled meaning said to signify "speeding for booty he hastes to the spoil," when Isaiah registered the birth of the child. It can only relate to Hezekiah when the prophet, speaking of the King of Assyria, says, "He shall pass through Judah; he shall overflow and go over; and the stretching of his wings shall fill the breadth of *thy land*, O Immanuel." It could not refer to Ahaz; it was a synonym for his successor. Moreover, that this young prince was selected by Isaiah and the leaders of Judah to become the divine instrument for the restoration and regeneration of Judah is palpably clear in the following words:

> For unto us a son is given; and the Government shall be on his shoulders and his name shall be called WONDERFUL COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE.
>
> Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom to establish it and uphold it with judgment and with justice, from henceforth and ever and ever.[2]

Hence the "righteous king"! These words, like so many others, have been twisted and wrenched out of their true context by theologians bent on demonstrating that Isaiah prophesied the coming of Christ many ages later. Had such been the case he could not have used the phrase "upon the throne of David," but it is clear to all who desire clarity that the "son" given was Immanuel and that this name was designated by the prophet to denote Hezekiah and no one else, as the king-to-be. He and he alone answered to the signs and omens of the Messiah; he was supposedly of David's royal line; his mother was supposedly a virgin; and he established for the last fifteen years of his reign, after the overthrow of the Assyrians, a period of unexampled peace and prosperity. To him was credited the triumphant overthrow of her enemies by the mediation of God.

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[1] Is. vii, 14-16.

[2] Is. ix, 6, 7.

The virgin who was to conceive this god-child was the "prophetess" Isaiah mentions: "And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me, 'Call his name Maher-shalal-hash-baz,'" having a cryptic significance. This name did Isaiah record and had "faithful" witnesses in Uriah, the High Priest, and Zechariah, the Levite prince and prophet.[1] When we speak of a "virgin" birth it presumes a woman who gives birth to a child without the agency of a human father. So was it deemed in this instance, for it was presumably not Ahaz' child. The mother of Hezekiah was Abi or Abijah, the daughter of Zechariah, he who had "understanding in the visions of God."

As Abi was a prophetess she was an alma of the Temple, all of whom were sworn to perpetual virginity and should any lapse from strict chastity it were punishable with death. It doubtless presented a grave dilemma when this priestess was discovered to be pregnant, the more so in view of her illustrious father. Perhaps the prophetess persuaded Isaiah of a celestial contact such as we frequently find was the firm belief in Greek legendry as in the case of Danaë, mother of the divine Perseus, and in other instances. All we may deduce is that Isaiah in his wisdom decided that the Lord was the father of the child soon to be born, and hence we are justified in forming the conclusion that the son born, Immanuel or Hezekiah, was registered as of divine birth, his mother a virgin, and a sacred deed was drawn up to that end, and was witnessed by the High Priest and the father of Abi.

There can be very little question that, whosoever's son he was, it was not Ahaz, if we accept the text as accurate. It is true that both the Books of Kings and Chronicles state in their perfunctory manner that Hezekiah was the son of that monarch, and to the whole nation this would have been accepted. It is, however, noteworthy that although the text mentions his mother's name, it is given separately and with no indication that she was the wife of Ahaz. The alternative possibility is that if Ahaz were his father, that king made Abi, an alma of the Temple, pregnant, and to escape the consequent dilemma the divine birth was devised.

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[1] Is. viii, 1-3.

In this question we should study the career of Ahaz. We are told that he burnt his children in the fire of Hinnom and that Zichri, an Ephraimite, slew his son Maaseiah. During his short reign the Samaritans perpetrated a terrible raid on Jerusalem, the King of Syria carried away a multitude of captives to Damascus, the Edomites and Philistines made devastating war on him until he invited Tiglath-Pileser to come to his aid, who also sucked the state dry. His reign, in short, was disastrous. "The Lord brought Judah low because of Ahaz, for he made Judah naked and transgressed sore against the Lord."[1] So detested was he that when he died the rulers refused to accord him burial in the sepulchres of the kings. How he met with his end is not specified, but it should be recognised that these kings were all subordinate in power to the priests and prophets, and they had a short way with unpopular kings in those days.

The indications are that Ahaz met with an untimely end, and the young boy Hezekiah, supported by the three powerful men, Isaiah, Uriah and Zechariah, was placed on the throne, and that they governed in his name until he reached years of discretion. If this were so they reveal wise statesmanship on the part of Isaiah and his coadjutors, for in those distressful years the monarchy had become discredited and drastic steps were needed to preserve it. If to us to-day the idea of attributing divine origin to a prince through a virgin mother may sound grotesque it should be recollected that in the distant past such matters were by no means uncommon.

Immanuel or Hezekiah could have been but a small child when Ahaz died. The kings of Israel and Syria were only overthrown by Tiglath-Pileser three years before Ahaz met his death. It is true that both Kings and Chronicles state that Hezekiah was twenty-five when he succeeded Ahaz, but this is manifestly incorrect. For instance, Ahaz is accorded a reign of sixteen years in these two books, but we are also told in II Kings that he became King of Judah in the seventeenth year of Pekah, King of Israel. Pekah was succeeded by Hoshea in his twentieth year, and Hoshea reigned only nine years As Hezekiah succeeded Ahaz in the third year of

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[1] II Chron. xxviii, 19.

Hoshea it is apparent that Ahaz reigned for only six years in all, not sixteen, and if he were aged twenty when he succeeded, it is obvious he could not have had a son of twenty-five, which was about his own age.[1] Moreover, if Hezekiah could only lisp words three years before Ahaz' death, it is evident that he was only a child when he was placed on the throne. His really responsible reign appears to have only started from the time of Judah's salvation.

In the earlier years of his reign efforts were made to strengthen the defences of Jerusalem. Then came the siege, the demand of Rabshakeh for unconditional surrender, half the city in the hands of the enemy, the extraordinary "wonder" of the blast and earthquake together with the sinister celestial visitation, all occurring literally at the very eleventh hour—and finally the aftermath. The destruction of human life in Judah must have been considerable, for we find Isaiah saying, "Except the Lord of Hosts had left us a very small remnant we should have been as Sodom, we should have been like unto Gomorrah."[2] In these terrible words a vivid picture of what actually happened is conveyed.

It was the habit or system of the compilers of the Old Testament to conceal under the guise of prophecy actual events, frequently using the major or sometimes the minor prophets who were themselves probably quite innocent of the words attributed to them. Such is peculiarly the case with Ezekiel, of whom personally so little is known except that he was among the captivity by the River Chebar, and yet from chapters xxv to xxxix inclusive appear a series of fulminations and details of the awful destruction wrought by the Great Catastrophe. The list includes Ammon, Moab, Sidon, Egypt, Assyria "there,"[3] Elam, Meschech and Tubal, Edom, Jerusalem and the land of Israel, and finally Gog of Magog. These fifteen chapters have been recognised by theologians and Bible experts to be interpolations and quite distinct from the remaining chapters assembled under the name of Ezekiel, having nothing in common with what precedes or follows them. Unquestionably they are the work of later redactors or scribes who thus preserved in the guise of doctrine the fate of the devastated lands.[4]

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[1] I Kings xvi, 1; xviii, 1, 10.

[2] Is. i, 9.

[3] Ezek. xxxii, 22.

[4] Ezekiel has been the subject of close textual analysis by Bible students, especially by Cornill in 1888, who divided the work into four types of oracles of which chapters xxv to xxxix form the second and third groups quite unconnected with the remainder. Only the other two divisions (viz. i–xxiv and xl–xlvii can be regarded as Ezekiel's work. The others are interpolations.

My remarks here are mainly confined to what is said in regard to those called Gog and Magog. "Son of man," says the Lord, "set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal. . . . Behold, I am against thee, O Gog." The Lord, we are told, will put hooks in his jaws, including his army and horsemen, and those who accompany him, among others Elam, Cush, Gomer, Togarmah, all of them from the north. "Thou shalt come from thy place out of the north parts, thou, and many people with thee." They come riding on horses, a mighty army.

Then says the writer, "In that day when my people of Israel dwelleth safely shalt thou [Gog] not know it," an allusion to the blast. These savage and hungry hordes go to the "land of unwalled villages to take spoil and prey." They go against Sheba (Beersheba), and Dedan, and Tarshish, its merchants and "all the young lions thereof," to loot them of their wealth. They march against Israel (Judah) also . . . whereupon, "my fury shall come up in my face . . . in that day there shall be a great shaking in the land of Israel . . . I will rain upon Gog and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone . . . and I will turn thee back, and leave but a sixth part of thee, and will cause thee to come up from the northern parts and will bring thee upon the mountains of Israel. . . . And I will send a fire on Magog and among them that dwell confidently among the isles. . . . *Thou* shalt fall upon the mountains of Israel."[1]

There can be no mistaking the purport of this detailed account so strangely concealed in the middle of Ezekiel, which supports both Isaiah and Zechariah, the only difference being that the writer gives the name of Gog of Magog in place of Assyria and stresses Gomer, Elam, Meshech and Tubal amongst others in this "mighty army," of which we gather only one-sixth escaped and, according to Isaiah, 185,000 were killed in a flash outright, so that the total mixed hordes round Jerusalem at the time approximated to about 223,000 in all. In an earlier chapter the writer is told to wail for the multitude of Egypt and "the daughters of famous nations unto the nether parts of the earth." There is, therefore, no doubt but that we obtain here the record of the toll of life and civilisation at the period of the Great Catastrophe. We are told how these various armies went against the much-envied west, to Beersheba, Dedan and Tarshish with its wealthy merchants and "young lions" of the tribe of Gad: of the great shaking in Israel, hailstones, brimstone and fire rained upon the mass of the enemy; and that this enemy came from the most northern parts. This was no passing celestial disturbance, which was also to ravage the northern home of Magog, but of universal upsetting of the civilised world of that time. As I said before, and repeat—it was the Great Catastrophe. It could only be.

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[1] Ezek. xxxviii, 13–22; xxxix, 1, 2, 4, 6.

The account does not end there. We are told in some detail what happened to these tens of thousands of corpses who served under "Gog," and their burial place in the vicinity of Jerusalem, and, though as customarily couched in the phrase of prophecy, it should be read as in the past tense as of an event that had taken place:

> In that day I will give unto Gog a place there of graves in Israel, the valley of the passengers (passers-by) on the east of (by) the sea: and it shall stop the noses of the passengers: and there they shall bury Gog and all his multitude, and they shall call it the valley of Hamon-Gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. And they shall sever out men of continuous employment to bury with the passengers (passers-by) those that remain upon the face of the earth to cleanse it. . . . And, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog.[1]

This detailed description of the actual locality, the months it took to bury the putrid corpses of the invaders, placed in the vicinity of a highway where passers-by, if they saw a man's bone protruding through the soil or stones, were told to set up a mark or sign to enable the grave-diggers to see and inter it—all this affords absolute proof of the destruction of the Assyrians or "Gog of Magog." Jeremiah calls it the Valley of Slaughter, and it was also known as the Place of Hinnom, the Valley of Rephaim or Giants, and finally as Golgotha, the Place of Skulls. The ravine or valley stood on the road to Hinnom, not far from the high place called Tophet. The valley became in later times the city dung-heap and is immortalised because it was the traditional site of the Crucifixion. But it lay not in the present Palestine. Like Jerusalem it can be and is, later, definitely identified to this day in Britain.

Who then were "Gog" and "Magog"? Scandinavia, more particularly the present Sweden, has been claimed by her early antiquaries like Johannes Magnus as the place of settlement of

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[1] Ezek. xxxix, 11–15. See also Appendix C, Jerusalem and Edinburgh.

Magog, and Magog, according to Josephus, was the progenitor of the Scythians, who, as shown previously, were very much mixed up with the early Goths, and that they were believed to be Goths finds some confirmation in the fact that their burial valley was called Gol-gotha, the skulls of the Goths. If we accept the testimony of various early writers on the subject of the Antichrist legend, we learn a few other factual matters. One account says that they were Hyperborean Scythians, a savage people destroyed by Michael; another account says that the Hebrews were enclosed in a land beyond the Persian stream having wandered to a far-distant land and were called Magogoei; Commodian says that they were Goths and the nations gathered to withstand them, who came with the Antichrist.[1] They were accompanied by "monsters, serpents, scorpions, and dragons," words whose meaning the reader may interpret.[2]

And who, in this veiled description, was "Gog" himself? Says another version of the Antichrist legend, "Gog was he of whom the prophets prophesied," but Gog, "Prince of Rosh," Meshech and Tubal, and all his hordes together with Magog, persecuted and was destroyed without mercy by the angels Michael and Gabriel.[3] That there was some significant event behind all these guarded traditions we need not doubt. We see Gog apostrophised as "Prince of Meshech and Tubal," who are identified by Josephus as Iberians dwelling in what is now a part of Russia. As Moschians and Tibarini they served in Xerxes' army of a later time.[4] The Moschians, according to Josephus, were the "sons" of Mosoch, and there was a city "even now among them called Mazaca," otherwise Moscow.[5] Tubal gave his name to the Siberian province of Tobolsk, on the River Tobol. The Iberians (or Hebrews), according to Plutarch, stretched as far as the Moschian Mountains (Urals), and who had conducted them to these distant parts, or caused them to be conducted? Was it not Moses, or Zalmoxis, or Zoroaster, and does not the description of their armament in their fanciful simile tally with that attributed to Silenus and Dionysus ? Who was "Prince of Rosh," Russia, or Persia? In other words, was not the wrath of the writer of the passages in Ezekiel visited upon Moses as "Gog"?

It is no crucial part of the claims I am advancing whether Moses and Gog were intended to be identical. What is my main object is to elucidate as plainly as possible the last days of the prehistoric world before and during the Great Catastrophe. Gog himself is immaterial from this angle, but it is also my purpose to show that all these tremendous events of the time geographically took place in Britain and nowhere else. Let it be recalled, therefore, that the giants Gog and Magog have held a prominent place in the folklore of Britain from a long distant day so that all remembered of them are their names as giants. The name is yet preserved in the Gogmagog Hills of Cambridgeshire, and for many centuries the effigies of Gog and Magog adorned the Guildhall in the City of London, although they were destroyed by German bombs in 1940. Those particular effigies only dated from 1707, but there were others long before them. No other country except Britain has cognisance of these invaders except the Holy Land in circumstances which I claim prove definitely that all happened in "this Isle" of Isaiah.

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[1] Bousset, *The Antichrist Legend*, *pp.* 47, 102, 194–5.

[2] *Op. cit.*, *p.* 116.

[3] *Op. cit.*, *pp.* 229, 305–6.

[4] Her. vii, 78.

[5] Jos., *Antiq.*, I, vi, 1.

V. THE AFTERMATH

In the first year of the reconstituted reign of Hezekiah considerable reforms were introduced and two solemn feasts celebrated in order to commemorate the gratitude to the Deity overwhelmingly felt by all the survivors for having saved them from destruction either at the hands of their enemies or from the wrath of the Almighty. I use the word "reconstituted" because it is evident from the context that certain events took place which could only have applied *after* the siege and earthquake, when the king was no longer a minor in a state of tutelage.

The compiler of II Chronicles tells of the elaborate purification of the Temple which had been polluted by Ahaz, and states that Hezekiah in the first month and year of his reign called on the priests to sanctify it. This may have so happened, but it is at least doubtful whether the event does not properly refer to the period after the siege, for the elaborate celebration appears to relate to the Feast of the Tabernacles which could only have come into operation after the period of the "Wonder." Isaiah, as we have seen, speaks of the damage to "our holy and beautiful house" caused by the Assyrians.

During these seven days of solemn observance everyone quitted their homes and dwelt in the forests and woods surrounding Jerusalem, making shift with roughly constituted shanties or booths or branches of trees or anything to give them temporary shelter. On the eighth day they carried these branches or boughs in triumph to the Temple, and held high festival. This same festival they restored after they returned from the captivity in Babylon, repairing to the Mount of Olives to cut down branches for the purpose, as Ezra taught them had been ordered by Moses, now their great prophet.[1]

The reason given to the people who now first became known as the Jews was that the children of Israel had had to dwell in such booths of "the boughs of goodly trees, and thick trees, and willows of the brook," during their long sojourn in the wilderness, although they certainly could not have found such arborean shelter or brooks with willow trees in the Arabian desert.[2] The festival actually commemorated the awful experience when the people of Jerusalem fled in terror to the mountain glens and forests to seek such protection as they could obtain from the earthquake and tempest, sheltering under such rude structures as they could hastily find as cover. That this was the real reason is made clear by Zechariah, who, after relating the horrors of that occasion, ends by describing how "everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts."[3]

Such was doubtless the true explanation of the Feast of the Tabernacles, and to this day the Jewish head of a household who observes the Law erects a booth in his garden or somewhere convenient to his residence and where his family lodge for seven days. At the conclusion of every meal he repeats words in which, after stating that he has obeyed the Lord's command, he asks that in the coming year he may be accounted worthy to "sit in the booth of Leviathan." The good man may not understand the reference to Leviathan, but those acquainted with my previous volume will be aware that the composite monster, called variously Set, Cetus, the amphibious monster which destroyed land and sea, and is engraved on many Scottish prehistoric stones, or Rahab, the Whale, otherwise the cometary body, was in addition known as Leviathan, that amphibious vast monstrosity, much of which plunged into the ocean. So he—our good man—is commemorating the escape in the Great Catastrophe.

The Rev. G. H. Box, D.D. (former Davidson Professor of Old Testament Studies at London University) says on this subject:

> It should be observed that the Leviathan plays a prominent

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[1] Neh. viii, 15. [2] Lev. xxiii, 34–43. [3] Zech. xiv, 16–21.

part in haggadic (Talmudic anecdote) legend, especially in connection with the Messianic time. The monster is to be killed and the flesh is to furnish food for the righteous at the Messianic banquet.[1]

We are aware that Isaiah's references to Leviathan relate to the period of the Great Catastrophe, like most of his so-called prophecies, the amphibious monster being, as I have stated, Set, the Destroyer. That the festival was related to the Messianic time was because Hezekiah was hailed as the Messiah. This ceremony was ordained by Hezekiah and the priesthood in the *first reconstituted* year of his reign, for the excellent reasons given, and the Mosaic claims to its origin are doctrinal and false.

But more important even than the Feast of the Tabernacles, also commemorated *for the first time*, was the Feast of the Passover, most solemn of all Jewish feasts, for it immortalises that terrible night when the Angel of the Lord smote the Assyrians and their many allies, and consumed them by blast and fire, but PASSED OVER THE ISRAELITES IN JERUSALEM, and hence its name. Proof that this was the true origin of the Passover lies in the fact that Hezekiah and the priests desired to hold the first commemoration on the fourteenth day of the *first* month of their new year, but owing to certain difficulties of a temporary nature it had to be postponed until the middle of the *second* month, partly because the priests could not make the essential preparations for the first date and partly because it gave insufficient notice to those sons of Israel in distant and scattered parts.[2]

King Hezekiah caused a proclamation to be made from Dan to Beersheba—signifying those most distant and scattered parts in the west where some Israelites had managed to escape death —which such short notice prevented them from foregathering in time. The royal invitation to the great festival was in these words, "Ye children of Israel, turn again unto the Lord God of Ab'Ram, Isaac, and Israel, and he will return the remnant of you that are escaped out of the hands of the king of Assyria." As a result of the summons we are told that some mocked at it, but many attended the killing of the Paschal lamb on the fourteenth day of the *second* month. It was made the occasion of singular devotion, gratitude and generosity. The king and his princes donated large numbers of bullocks and sheep as a thank-offering.[1]

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[1] *Ency. Brit.*, Vol. xxi, *p.* 729.

[2] II Chron. xxx, 2–27. Verse 2 says the king and congregation had taken counsel to keep the Passover in the second month, as was done, but verse 3 says, "for they could not keep it at that time," meaning they were unable to be ready by the original date first fixed.

It will be observed that Hezekiah's proclamation made no mention of Moses at all, who we are supposed to believe had inaugurated the Passover some six hundred years earlier! On the contrary, it invited the kindred of Ab'Ram to take part in the feast of thanksgiving, that remnant who had escaped from the Assyrians.

When about a century and a half later the converted Israelites to Judaism—although great numbers were not racially Israelites at all—recognised the Passover, it was claimed to have been established by Moses, as is stated in the Book of Numbers. Proof that it was diverted from its real origin to serve the Mosaic cult is seen in the fact that the rabbis adopted as an arbitrary date *that same fourteenth day of the second month which Hezekiah had only selected in the first place by force of circumstances.* Thus the Paschal Feast was able to be solemnly observed thereafter on the fourteenth day of Nizan, the second month, if circumstances prevented attendance on the first day of the first month. *This fact proves that the rabbis took the date from Hezekiah and not from Moses.* It invalidates the pretence that the Passover commemorated the night when the Lord passed over the houses in Egypt whose occupants had previously smeared their doors, lintels, and side-posts with the blood of sheep on the shameful occasion when all the first-born of the Egyptians were murdered except in such cases as they or their parents had purchased immunity from the rascally horde who were Moses' followers.

To those who believe that divinity doth hedge *our* path it is time that the truth should be recognised, that the Feast of the Passover solemnly commemorated the night when the Lord's Angel passed over Jerusalem, and left it yet standing, rather than that it commemorated a very hideous crime. Such matters should be weighed up and known.

Moses was plainly known to Hezekiah's generation only as Rabshakeh, Sennacherib's mouthpiece, political and priestly leader of the Sakai or Goths or sons of Magog, whom he had apparently led against the Judeans. Except for such traces as have been mentioned he and his doctrines were unknown to the people of Judah until far later. I would cite here a passage from Mr. Jessel's book on the Jews which shows that in the reign of

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[1] II Chron xxx, 13

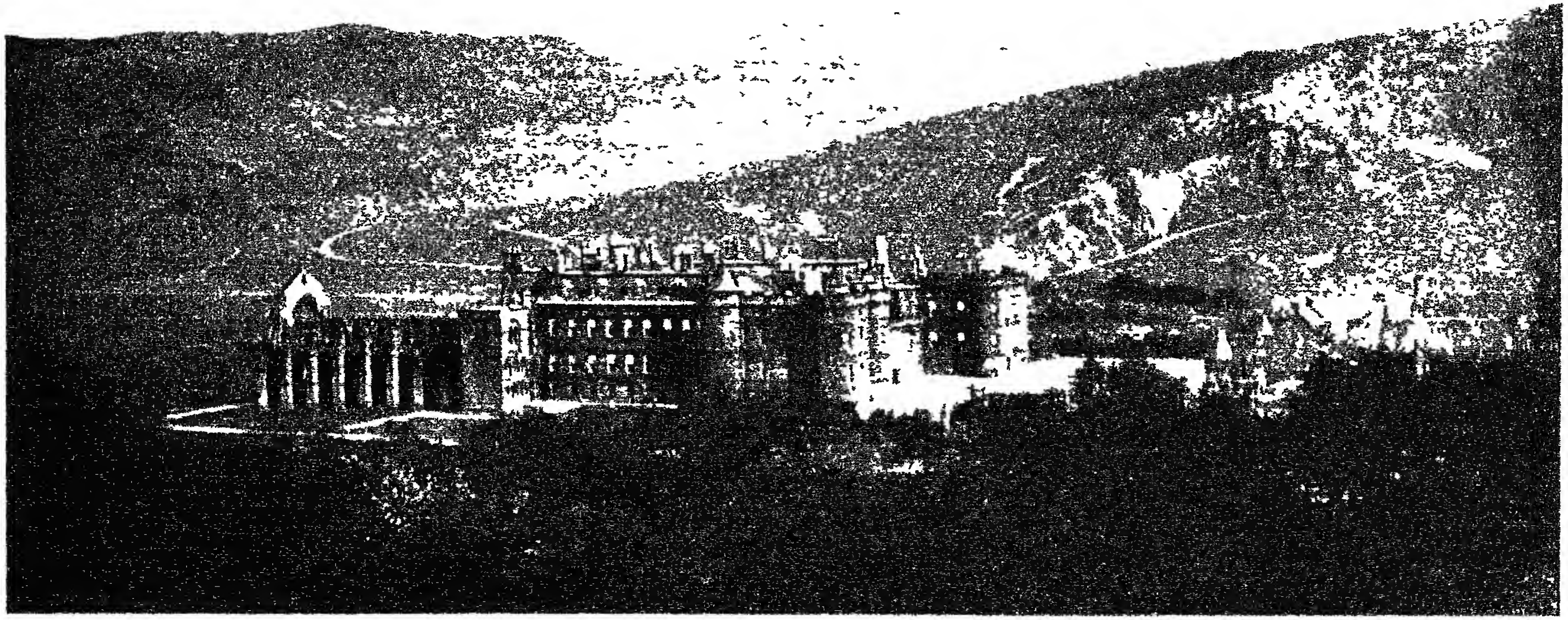

Plate XI. A view of Arthur's Seat, Edinburgh, claimed as the Original Mount of Olives

In the foreground is Holyrood Palace, on the original site of Solomon's Palace of Lebanon

Josiah, eighty-seven years later, in a period when history had yet to be written, the king only heard of Moses and his Laws for the first time and by reason of a peculiarly sly priestly manœuvre:

> We find occasional references to Moses, his laws, statutes, and commandments—interpolations of the scribes to pave the way for the astounding discovery made in the reign of Josiah. The story goes that Hilkiah, a High Priest of the Temple, in this reign "discovered" a scroll hidden away somewhere in it, which proved to be a portion of the Mosaic Law, which was then read to the king by one Shapham, a scribe.
>
> We should remember that the Temple at this time must have been built nearly 300 years; yet the account makes it clear that these laws were not known, for when the king heard them read he rent his clothes and very incontinently blamed his fathers "for not having hearkened to the words of this book." Assuming that this incident occurred (reported in II Kings xxii), it would prove that within six hundred years of the Mosaic revelation all the remembrance of that stupendous event and the portentous miracles which accompanied it had entirely passed away, which is about as likely as that the English nation should possess no record of Magna Charta.
>
> The conclusion is a startling one. There never had been any monotheism among the inhabitants of Canaan before the discovery of this book, which was mysteriously hidden away in a temple of idolaters built by an idolater. . . . Nothing was known of Moses or about any code of laws he had given the forefathers of the then ruling race of Canaan. As far as the king of Judah was concerned, he only heard of Moses and his laws for the first time from Hilkiah's book.[1]

Thus do we probe to the truth in these matters and begin to realise that this murky enforcement of the Mosaic cult was, in fact, a political deception imposed on the world by those who wished to regularise their claim to a country which they ultimately largely conquered, except for parts of Scotland and Wales, and to which they had no shadow of right except the sword. That is one thing. It is another that this deceptive faith, based on "magic" force, should have imposed for so lengthy a period on the world a culture that has historically worked little for the amelioration of the world in general, shows no altruism or generosity or toleration, and hence the iconoclasm of Jesus Christ who dared all by turning on His own people and stripping them morally naked, whereby He was crucified, as any other saintly figure is likely to be so treated to-day, or, if not crucified physically, stands the risk of being ruined by the power of Mammon and its unseen influences.

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[1] Jessel, *Unknown Hist. of the Jews, pp.* 12–13.

What lay behind this remarkable transformation scene in religious faith among the priests of Judah in Josiah's reign, which led to the ultimate downfall of the kingdom of Judah to the imperious dictates of the King of Babylon, whose city had another and equally famous classic name? They were seemingly bribed. Dr. A. Kuenen, in *The Religion of Israel*, suggested that what Shapham read to Josiah were chapters iv, 44, xxvi, and xxvii of Deuteronomy. The first concerned the first-fruits payable to the priests and tithes to the Levites, and the second the dire punishments to be sent from heaven to those who neglected to obey these commandments. If this were so it indicates that the priesthood in Josiah's reign had been secretly influenced by the Mosaic power in Babylon which gained their ear by promises of lavish payments and gave them illimitable control over the people.

This lay at the base of the success of Moses' revolutionary policy, a clerical oligarchy, and sowed the seeds which ultimately caused the overthrow of the Jewish monarchy and destroyed the freedom of the nation. If we accept the conclusions of Mr. Jessel—and it is difficult to escape his logic—it is plain that Hezekiah and the great men of his day, including Isaiah and Zechariah, had no conception of Moses or his pretensions, other than that they regarded Rabshakeh as a sworn enemy of their nation.

Hezekiah, apart from David and the shadowy Solomon, was regarded as the greatest king of the Israelite people, was famed for his princely virtues, his justice, righteousness and clemency, and on his death was buried in the "chief of the sepulchres" in the city of David. He was the "root of Jesse," "the Branch," and the Messiah eulogised by Isaiah in his eleventh chapter, who had recovered his people from various parts. That this amiable prince owed much—and even this may be an understatement—to the astuteness of the great prophet and statesman, is undoubted, for, as I have inferred, Isaiah had the genius to proclaim the son of the *alma* as the Messiah or Saviour of his nation, their champion, and above all else the selected of the Lord of Heaven by whose especial aid the machinations of the enemy hordes were utterly defeated, themselves annihilated, and yet Judah, in the vortex of a world of suffering and ruin, was raised from the abyss to the heights of prosperity and success. There is no mystery why Hezekiah became recognised as the Messiah.

So it would appear that the Messianic belief which persisted throughout the following ages among the Jewish world and which still persists with the secret policy of the Zionists to obtain world domination by the power of money and secret intrigue—which is deliberately and wickedly directed against the British of all nations—was first inaugurated, but for worthy motives, by Isaiah. When Hezekiah became dust it remained an unsatisfied ambition so that when the Romans could tolerate their uprisings and conspiracies no longer and made war on them, they sought in all directions for their (as they thought) promised Messiah, who was traditionally to raise them once again into a powerful and prosperous state, the ruling race in the world, a fanaticism which led them astray, induced them to support impostors, and finally led to the ruin of Jerusalem, which was razed to the ground by Hadrian, although it still flourishes under another name in Britain.[1]

Perhaps a few further observations may be permitted on that extraordinary and perverse genius of his age, known to us as Moses, but chameleon-like appearing in so many countries under other names, yet of too strong a personality and characteristics to conceal himself. Beyond his amazing activity two predominating qualities are always very marked. One was his bitter animosity towards the Egyptians, or, as I may be permitted to term them, the Western Celts; the other was his brilliant mastery of applied science of his epoch, which he managed so skilfully to adapt, or find disciples able to do so under his direction, whereby, with the assistance of rapacious princes and rulers, he was able to pile up armaments of superior calibre and bribe his allies by appeals to their cupidity.

From Rabshakeh, with the support of the then powerful Assyrian kings, he favoured his friends the Sakai or Goths or "Magogoei," against the original Celtic inhabitants of Britain, a great many of whom he expelled overseas either by guile or by force of arms, and placed his own followers in their countries; again, we can trace him as Zalmoxis, fleeing first from Egypt, making his headquarters in Samothrace, the great centre of armament factories of his age, winning power and support; leading many of them away to the east until he was ready for their services in his policy of conquest; then, as Zoroaster, corrupting the Persians (who then impinged far into the south-east of Europe), bending them to his objects, aiding them in their conquest of India as a means to an end, and finally bringing back from the east the Goths or Guti, until in the guise of Silenus he led his sinister forces to overthrow and enslave the disunited and unprepared nations in the west. Whatever may be said of the moral aspects of this militant priest, his consummate genius must claim our admiration. He was a very great if perhaps a cruel and evil man.

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[1] See Appendix C.

In my opinion a new comprehension of Moses, his aims and activities are essential to a proper understanding of the lost past. We are very dependent on the Scriptures for any consistent record of prehistoric times, but they are misleading because Moses is falsely presented for doctrinal purposes, and, in fact, the Old Testament is really a Mosaic propaganda compilation. Bible chronology has been ruthlessly tampered with from the time of the Babylonian captivity to this end. He created the Jews in the sense of inaugurating a new monotheistic religion, but it was a destructive faith, based on deception and material force, a selfish, cold, calculating worship of a tribal deity, namely Bacchus-Dionysus, who was supposed to be solely interested in their destiny and well-being, whereby their arrogance, intolerance and exclusiveness made them the most execrated of peoples from the time of the Macedonians onwards, and to this day causes the name of Jew to be detested and distrusted throughout the world. If they have suffered bitter persecution it is because of their own inhibitions. They have few friends or real allies.

It should be remembered that, although this work properly terminates with the Great Catastrophe, the first Jews who were permitted to return to Jerusalem in the reign of Darius, were in a great many instances in no way descended from the people of Judah only some of whom were exiled to Babylon by Nebuchadnezzar. A study of Nehemiah's lists of those led back by Zerub-babel (or Sheshbazzar), who totalled 42,360 persons in all, reveals only 8,200 who could be claimed as sons of Israel, while, on the other hand, there were nearly 16,900 descended from progenitors in lands and districts quite unknown to us, except those from Pahath-Moab, 2,818, and Elam, 1,254, who were Persians. There were 3,950 of Senaar, who throw a curious sidelight on these newcomers, of Bigvai 2,307, servants numbering 7,337, evidently foreign persons, and 642 priests who possessed no pedigree at all.[1] As the Judeans took meticulous care to register their families, why, on their return, so many priestly persons were without any record, is suggestive. It was, in short, a heterogeneous collection, many attracted doubtless by promises held out, who accompanied Zerub-babel and who formed the basis of the new Jewish nation in Jerusalem. It would seem that the bulk of them came from the direction of the Baltic and the mouths of the Rhine, and some from south-east Europe, still strongly Semitic. Both Russia and Poland have possessed a Semitic population from early times.

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[1] Neh. vii, 7 *seq.*

But this may be said of the origin of the Jews. Neither these newcomers, drawn from so many sources, nor the Semitic people who proclaim themselves Jews in our day, possessed any hereditary right to a foot of soil either in the present Palestine—which was never their native land—nor to the original Jerusalem whence they repaired in Britain. They had taken Jerusalem by the sword from the Jebusites (or Encheles), and the same applies to the Saxons who settled themselves mainly in the south of England. In these modern times when the Britons are pressed by Americans and others to surrender their empire without any compensation or even thanks—but the reverse—as in India, where they have sacrificed the lives of tens of thousands of their sons and invested and lost untold millions of pounds, have given them justice and made them prosperous, it is well to recollect the basis of such claims to territories.

The "Senaar," among those mentioned, is only another rendering of Shinar, where the city of Babylon was situated, among rivers and canals. These may be claimed as the later known Senones, a Gallic people of great influence in Gaul in the time of Cæsar, neighbours of the Belgae. In 390 B.C., according to Livy, they invaded Etruria in Italy, and were described as large-limbed, with yellow hair and blue eyes. Led by Brennus, they turned the Roman flank at Allia, then captured, sacked, and burnt Rome. Richard of Cirencester and Geoffrey of Monmouth both claim that these Senones, who had also settled in southern England long before, marched under Brennus to attack Rome. Geoffrey says that Belinus and Brennus were sons of Dunwallo, King of Britain, and that Brennus with his Senonian Gauls captured Rome.

Richard states that the Senones occupied all Britain south of the Thames. Nevertheless, they were known to the Romans as the Iceni (cp. Seni or Ceni) and supposedly in Norfolk and Lincolnshire as the Cenimagni (Ceni magni).[1] During the Roman occupation, the Iceni of Hampshire, who then controlled the metal trade in the west country, carried pigs of lead, tin, or iron, mostly by pack-horse, to their port near Southampton, thus avoiding the circuitous and dangerous navigation round Land's End. Prasutagus, King of the Iceni, had so enriched himself by this traffic that he made the Romans his heirs, hoping thus to assuage their greed, but as we know, they plundered his family, violated his daughters, reduced the nobles to slavery, and thus occasioned the uprising of Queen Boadicæa, in Hampshire as in Norfolk.

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[1] Grantham church was founded by St. Wulfram, Archbishop of Sena, in *c.* 680.

As a result, the Silures under Caractacus (or Caradoc), rose in support of the Iceni and all Britain was ablaze from the Forth to the Channel. That the Iceni were in Hampshire is confirmed by place-names, as, for example, the New Forest was called Icenia, and is so named by Leland in the time of Henry VIII. They had their settlement between the Itchen and Anton Rivers, falling into Southampton Water, with Winchester their capital. Thus we may find that the Iceni or Senones, originally the Senaar, otherwise the Belgae, were descended from the Assyrians or Babylonians, of the same racial origin as the Phrygians or Trojans, and instead of being an Asiatic people, were fair-haired, blue-eyed Gauls.

This is what Moses said of the Promised Land of which his followers were to be the heirs:

> The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills, a land of wheat and barley, and vines and fig-trees and pomegranates (apples), a land of olive-oil and honey, a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it, a land whose stones are iron, and out of whose hills thou mayest dig brass (copper). When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land he hath given thee.[1]

Good wine needs no bush! It is scarcely necessary to add that the land full of brooks and wells and lakes, a land of wheat and barley, a land where formerly the olive and vine flourished, and where iron and copper were mined—such a land will you seek in vain in the territory called Palestine!

The ancient island of Britain is the key to world history in the past and she will be in the future.

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[1] Deut. viii, 7-10.

APPENDIX A

BIBLE CHRONOLOGY

CHRONOLOGY HAS always been a vexed question in regard to the remote past and to date any period with certainty depends upon its synchronisation with corresponding events which can be checked. For instance, the invasion of Julius Cæsar, 54 B.C., can be confirmed by other data. On the other hand, the alleged foundation of Rome as 755–753 B.C. has no tangible evidence to support it because it is dependent on Greek methods, and nothing can be considered authentic before the Seleucid era of 312 B C., and doubts have been raised whether that is not too late.

The German Egyptologist, Dr. Lepsius, says truly enough that a chronology "well-arranged and established must always proceed from astronomy," but it is a counsel of perfection rarely attained except in the case of Amenophis (or Menophres) in whose period a fresh Sothic Cycle came into existence. We know definitely that this happened in 1322–1 B.C., just as we are aware that this cycle of 1,461 years was completed in A.D. 139, and again in 1600. That of 1322–139 was called by the Alexandrian mathematician Theon, the "epoch of Menophres," otherwise Amenophis, having been named after him.

Tacitus, referring to the same epoch, says that the Phœnix bird appeared in the reign of Sesostris for the first time, and he obtained his information from the priests who accompanied Germanicus, on the occasion of his visit to Thebes. (*Annal.* vi, 28.) As the Phœnix was a measurement of time based on the movement of the star Sirius, by which, according to the myth, the bird lived for 1,461 years and then was reborn, we know from astronomy when Sesostris-Amenophis lived and, correspondingly, also the period of Moses. As was shown at some length in my previous volume, *The Riddle of Prehistoric Britain*, the ancient Scottish zodiac called the Golspie Stone gives approximately the same period of the Great Catastrophe.

When we come to other methods chronology is most uncertain. Plutarch questioned the accuracy of the Olympiads, those 4-year periods, which he said were compiled by Hippias, the Elean, at a late age and rested on no positive authority. Hippias estimated his first Olympiad at 776 B.C., whereas Eratosthenes, the

Alexandrian sage, calculated it as at 884 B.C., 108 years earlier. The Parian Marbles are quite unreliable and returned the Deucalion Deluge as happening 752 years before the first recorded Olympiad, or *c.* 1528 B.C. (Hippias), some 200 years earlier than the Golspie zodiac reveals. "There is no opinion handed down among you by ancient traditions," said the priest of Sais to Solon, and Josephus says scathingly of the Greeks, "Almost all which concerns the Greeks happened not long ago, nay, one may say of yesterday only." He questioned the antiquity of their cities, their arts and their laws, and sneered at their records. He doubted their settlements in Greece: "But as for the place where the Greeks inhabit, ten thousand destructions have overtaken it and blotted out the memory of former actions, so that they were ever beginning a new way of living and supposed that every one of them was the origin of their new state" (*Contra Apion,* i, 2).

But Josephus did not perceive the mote in his own eye, for Jewish chronology is totally unacceptable. Lepsius, vainly endeavouring to synchronise Bible and Egyptian dates, confesses that all Bible chronology after the Exodus is false; as late as the Persian kings it was 165 years later than the accepted period of contemporary history; and it only fell into line with other chronology from the Seleucid era of 312 B.C. Rabbi Hanassi (A.D. 544) is said to have arbitrarily fixed the dates of earlier ages in the effort to give an impression of authenticity to it. It was an ingenuous effort.

The Creation was fixed at 4000 B.C., after which exactly one-third of that period, *viz.* 1334–3 years, was denoted as the date of the Flood; then 365 years later exactly, was appointed for the arrival of Ab'Ram into Canaan, followed by periods of the "sojourn" in Egypt and Canaan calculated as 430 and 215 years respectively, the latter being exactly half of the other. These suspicions are not removed when he gave the date of the Exodus as 1334 B.C., which alone has any basis in fact, and it would seem that the rabbis knew of this date, although it happens to be exactly one-third of the period allotted for the Creation. It leads to the supposition that the date of 1334 B.C. was the only authentic period they wished to establish and so worked backwards and forwards from that particular date.

It must suffice to observe that with the sole exception of the Exodus, all the dates before and after it are fictitious, and possess no background at all. If we compare the dates based on astronomical data and the history of Manetho, the true order of outstanding events is as follows: Ab'Ram's invasion of Canaan, *c.* 2160 B.C.; expulsion of Hebrews under David, from the Mizraimite territories, 1649 B.C., Solomon's reign, 1616–1576; the Exodus, *c.* 1324–3 B.C.; the Flood epoch, *c.* 1322 B.C.; reign of Hezekiah, *c.* 1335–1306 B.C. The flaws in the order of dates in Judean chronology are only explicable as a determination of the rabbinical compilers to correctly date the era of Moses, the prophet of Jehovah, to an age which by tampering with true Bible history antedates it long *before* the rise of Israel and the institution of the monarchy.

There are ostensible errors, as, for instance, while the compiler of Exodus (xii, 41) describes the Israelites as having dwelt in Egypt for 430 years, other passages in Exodus (vi, 16–20), Numbers (xxvi, 5–9), and Genesis (xv, 13) assign only four generations of Jacob's sons to Moses, or five to Joshua, thus contradicting each other hopelessly. The 12 generations from Moses onward are allotted exactly 40 years apiece, totalling thus 480 years, the period assigned from Exodus to the fourth year of Solomon.

A leading Bible authority, the Rev. Dr. S. R. Driver, questioning the accuracy of these claims, says, "Now the fourth year of Solomon is equated with the 480th year from the Exodus. Bishop Usher, therefore, dating Solomon's reign 1014 B.C.–975 B.C., placed the Exodus in 1491 B.C., the call of Abraham in 2501, and the Creation in 4004." (*Notes on Genesis*, xvii–xviii.) But the truth is that Solomon, like David from his seventh year, and those who followed, *all preceded Moses and the Exodus* up to the reign of Hezekiah, as, of course, did the time of the Judges before them. Thus was chronology tampered with *in order to give Moses an ancient authenticity for his new deity and cult*, and so to supplant Ab'Ram. In order to give verisimilitude to the Laws of Moses the scribes interpolated passages in many parts of the text as may be traced, and invented the unkind claim—as they had to do—that while Moses had given them their own god Jehovah, the kings reigning subsequently by their method with few exceptions had been disobedient and had indulged in idol worship for which they were punished by the wrath of the deity. They entirely reversed the true order of Bible chronology. Otherwise Jehovah would have proved a somewhat unreliable deity.

An interesting sidelight on the contemporary period of Moses in Bible history was thrown by the historian Lysimachus, who was bitterly assailed by Josephus accordingly. He stated that the founder of Jewry led the Hebrews out of Egypt in the reign of

Pharaoh Bocchoris, due to an error which can be explained. Apion, the historian, made a like error by stating that the Exodus took place in the first year of the seventh Olympiad, *viz.* *c.* 752 B C. by Hippias' list, for which statement Apion was angrily attacked by the Jewish historian.

What apparently happened is that Lysimachus possessed information which connected the period of Moses with that of Hezekiah, and accepting the wrong estimate for the Egyptian king's era, confused Bocchoris with Amenophis, and attributed to the former monarch the events which related entirely to that of Amenophis. Apion, in like error, accepting what Lysimachus had said, estimated the period of Bocchoris. Tacitus fell into the same mistake when he says that Bocchoris, at the breaking out of a plague, cleared the land in obedience to an oracle (*Hist. of the Jews*, v, 2), which again relates to Amenophis, whose period cannot be questioned. Bocchoris is tabulated as the last king of the Saitite dynasty, which was supposed to be followed by an Ethiopian dynasty, and had nothing to do with the Exodus.

Egyptologists place Bocchoris as the last king of the twenty-fourth Saitite Dynasty, followed by an Ethiopian or Cushite Dynasty headed by Taharqa or Tirhakah, who was a contemporary of Hezekiah. These later dynasties, as interpreted to us from lists often in complete disagreement with one another, owe a great deal to the Old Testament with which they are made substantially to agree, and to modern interpretations of "Assyrian" script which can be moulded to mean anything pleasing to the transcriber. We cannot rely on them.

Lepsius found his "gross mistake" of 165 years merely between the destruction of Solomon's Temple at the fall of Jerusalem and the Seleucid era. Undoubtedly the Persian dates, such as that of Cyrus, are confusing, so much so that Dr. Driver, in his learned *Commentary on the Book of Daniel*, cannot "recognise" any "Darius the Mede" who is put forward as the conqueror of Babylon. "There is no room for such a ruler," he says, and here, again, whilst the Babylonian Captivity was stated to have lasted 70 years, Josephus allows 182 years from the overthrow of Jerusalem to the first year of freedom granted by Cyrus. All these throw back the true date, but nothing can equal the amazing liberty taken by the compilers who without a qualm placed the kings of Judah and Israel after Moses and so entirely nullified the accuracy of Bible chronology for doctrinal, or, more correctly, political purposes.

I will, however, content myself with one other aspect of this deception inflicted on the world by the compilers of the Old Testament which they claimed as divinely inspired. It is actually a record of the Saturnian Age, which came to a termination to all intents and purposes with the Great Catastrophe or Flood. Though Moses lived over a hundred years before the final collapse of the kingdom of Judah, he yet paved the way for the forcible introduction of his Mosaic cult through the Chaldeans of Babylon who had been won over to his policy, owing to the pressure used by the Persian kings, and who were squeezing the Judean kings from the time of Josiah and later Zedekiah, but acceptable to only a few as Jeremiah makes clear. Josiah had attempted to toe the line, but human sacrifice, an essential feature of the worship of Molech, symbolised by a bull, persisted until the fall of Jerusalem.[1]

The last lingering belief in Baal or Saturn was only destroyed by force of arms by Nebuchadnezzar, who to achieve his end also overthrew the king and state. This Chaldean king made his city Borsippa (Bór or Bur, suggestive of its relationship to Ur, the mother city), the more correct name for Babylon, the future centre of the Dionysiac faith. Thus was given birth to the myth which said that Cronus and Ammon fought a prolonged war with Dionysus ("Jehovah"), who defeated them and succeeded "Father" Ammon, signifying the former predominance of the god Hermes, whose place the King of Babylon usurped. His name "Nebuchadnezzar" was a title or epithet signifying *Nebo*, the [Chaldean] Prophet, *Chad* or *Cad* [i.e. Hermes], and *Nezzar* or *Nazar*, otherwise the Messenger Cad or Gad, dwelling in Babylon.

The Saturnian Age commenced in the era of megalithic monuments and temples, idols, and stone-worship, incorporated the various stages of the Bronze Age and terminated in the Iron Age, in which undoubtedly some parts of the world were far more advanced than others. It might be noted that Saturn was the principal deity of the Danai at the time of the siege of Troy according to the Iliad, as also in the Odyssey. We have the date of the Trojan War as *c.* 1184 B.C., accepted by Eratosthenes, Apollodorus, Diodorus, Tatian, and Eusebius, but there are reasons to suppose that it was no other than a Greek version of the oversea war of Sesostris, and occurred about 150 years earlier. If we accept Manetho, Sesostris returned from his oversea invasion bringing prisoners from Babylon (see Appendix B). This was followed about a hundred years later by the Heracleids' return to Greece, which coincides with the date of the Trojan invasion of Britain as appears in our own annals. Dr. Waddell, in his *Phœnician Origin of Britons and Scots*, gives the date of the Trojan arrival as 1103 B.C. and substantiates it with a complete list of British kings from then onward with lengths of reigns until the Roman invasion, and thus offers testimony not to be ignored.

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[1] Jer. xxxii, 35.

If the Saturnian Age finally collapsed in the twelfth century B.C., how was it possible for such alert people as the Judeans to have been unaware of "serpent-rods" before the eighth century B.C., and to have continued to worship Saturn or Molech until the sixth century? I contend that the evidence proves that with the destruction of Jerusalem and the final overthrow of Egypt by Nebuchadnezzar, it ended that age and brought in that of Dionysus or Jehovah or Thor. Those who take the trouble to study the Egyptian dynastic lists will find much in doubt after the nineteenth Ramses Dynasty. Following Ramses III, there follows a long list of nonentities all named Ramses down to number seventeen of that ilk. The twenty-first Dynasty of Tanites, twenty-second of Bubastites, twenty-third Tanites, and twenty-fourth Saites, possess no single king of whom history knows anything at all unless we except Bocchoris, succeeded by Ethiopians under Tirhakah, becoming cognate with the supposed period of Hezekiah, and chronologically inaccurate. There are no synchronising dates to set against all these intervening dynasties, and thus in modern calculations the experts of Egyptian and Assyrian inscriptions can enjoy a heyday in bolstering up one another.

APPENDIX B

THE TROJAN DYNASTY OF BRITAIN

THE DISPERSION of the Aryans has always been a somewhat obscure puzzle mainly because students, unaware of the causes, were unable to assess the immense movements at a certain epoch of the mass emigration of vast numbers of people. This work has attempted to advance an explanation of the causes, the period of immense wars of conquest, the emigration of certain races, enslavement of others taken to foreign lands, leading finally to the Great Catastrophe followed by the resultant change in climate, compelling many to seek flight to more southern lands, more noticeable in certain northern parts than in others. Thus we may trace some who moved to the south-west like the so-called Aurignacians, Magdalenians, Azilians and others who sought refuge in the caves of the Dordogne, and yet others again who migrated to the east and south-east. The Assyrians in Iraq should prove to have been Goths from the north, led thither by Zalmoxis or Moses, who was ubiquitous.

Nevertheless, within a couple of hundred years or less there proceeded the steady counter-infiltration of new populations, or descendants of the old, into the deserted lands, including the British Isles which had recovered from the blows inflicted upon their face, and whose fertility was a source of great attraction to those seeking pastures new, in addition to which large areas were deserted and without inhabitant, while those who still dwelt in Britain could offer little resistance to the newcomers. There was the return of the Dorians to Greece, who with the Heracleids became masters of the Peloponnese, as Thucydides states, eighty years after the fall of Troy. It should be mentioned that, in the opinion of Dr. Waddell, the Dorians and Trojans were one and the same. He draws attention to the rough simplicity and free use of vowel sounds of the Doric tongue and other traces which related them to the Scandinavian family of nations.[1] Of the Heracleids I have adduced much both in my former work and in this to prove their intimate relationship with Britain and Ireland and the Scottish western isles from the remotest times, so there is no need here to enter into further details. As regards the Trojans, we have the classic evidence of Virgil of how the Trojan hero Æneas sailed to Hellas by way of the Cyclades and was blown by a south-west gale to the island of Crete, on whose soil the gods had forbidden him to land, a voyage which appears by corrected topography to have proceeded from the region of Denmark along the English Channel, up the west coast to the Hebrides and thence on to Shetland, whence we may perhaps presume he rounded northern Scotland until he reached his final destination.

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[1] Waddell, *Phœ. Orig. of Britons and Scots*, 177–8.

How closely the Dorians of Greece were related to the Trojans may remain a moot point, but their coming to Hellas or Scotland synchronised with the period of arrival of the latter, the usual date given being *c.* 1103 B.C. Both Dorians and Trojans worshipped the Hyperborean Apollo, and a further example of the Dorian northern connection was that the reindeer or unicorn was the emblem of the Lacedæmonians, which was dedicated traditionally to Artemis by Taygete, one of the Pleiades, mother of Lacedæmon.[1] The name of Dor is not unconnected with the northern god Thor.

Changes there were in plenty in those times, tyrant succeeded tyrant, but yet numbers clung with desperate attachment to their motherland even though they were forced to conceal themselves in caves in the mountains or in caverns by the sea-shore. Amongst these invaders we should especially consider the Trojans or Phrygians who came, it would seem, in various comparatively small bodies at this date from 1103 B.C., some 347 years before the founding of Rome. To understand who they were requires a new orientation in outlook for they were no more a racial type from the Hellespont in Asiatic Turkey than that the Saxons originated from Iraq. They were a northern European people, dwelling on the northern shores of the continent. I labour in the hope that one day scholars will realise that Europe, not Asia, was the main stage on which all antiquity, classic and Bible, was played out.

A passage in the Iliad offers a clue to their original home, wherein Homer describes the Hellespontine Phrygians as denizens "by far Ascania's lake . . . with Phorcys joined."[2] Now, Phorcys, it is known, was a variation of Orcus, the equivalent of Hades in the Uranid pantheon. Phorcys belonged to the Atlantean group of deities or monsters, who was reputed to carry off men to the

[1] Sir Wm. Ridgeway states that the long-held ancient belief was that the reindeer had a long horn projecting from the forehead, and was the origin of the Unicorn, which, with the Lion, is one of the national supporters of the British Coat-of-arms. (*Early Age of Greece, pp.* 360–3.)

[2] Iliad II, 999–1001 (Derby's translation).

lower world and keep them imprisoned there, which was possibly a folklore memory of subterranean temples for magic rites. Phorcys or Orcus, son of Oceanus and Gaea, the Earth, was the mythical parent of the Gorgons and Graeae, the first being the notorious witches with serpents for hair, who taught magic to Perseus and Bellerophon; the Graeae being three aged crones who possessed only one tooth between them and borrowed it from each other in order to be able to eat, probably reminiscent of three aged Druidesses who directed some oracular shrine.

Phorcys also fathered the dragon Ladon, a fiery monster who guarded the golden apples of the Hesperides, a tale to be linked with the Tree of Knowledge and the Serpent, all being a cycle of myths which brings Phorcys into the orbit of the Uranids. Geographically he may be placed as Orkney Island or as in Caithness opposite, for the Orkneys were known of old as the Orcades, isles of Orcus, or Phorcydes, isles of Phorcys. To these terrestrial parts the Orkneys, the ancient De Danaan tribe of the Hebrides and Ulster, the true Heracleids, I would recall, gave the name Dorchaide or d'Orchaide, the Celtic Hades, from whence they said the Iberes fled into Ireland, thus recalling Tacitus' allusion to the Jews' flight from Crete to Libya (Ireland). In effect, therefore, Homer, speaking of Phorcys as one extremity of a lake or body of water, namely, the north-east of Scotland, balanced it with Ascania at the other extreme.

At this other or southern end was Ascania's Lake, the present North Sea, now greatly widened since the early ages, where lay Ascania, formerly Denmark, yet named also Skania or Scania, including a part of Sweden, whence the name of Scandinavia. Here—adjoining the present Denmark—dwelt originally the Phrygians and Hellespontine Phrygians, the Hellespont answering to the present Cattegat, bordering on the North Sea and the mouths of the Rhine, although since the days of Christianity the seas have encroached to a tremendous extent on the shores of the Low Countries, of Scandinavia, and of eastern England, much of it in historical times. The name of Hellespont is possibly preserved in connection with the name of the strange little island of Heligoland, the one perhaps signifying the sea of Hell or Hades, the other the route to the said region of Hell. Denmark and Hanover face the sea which at its farthest northern extremity is the land of Orcus or Phorcys, so confirming the words of Homer.

The southern province adjoining Ascania, the Ashkenazim of the Scriptures, acquired the name of Mysia (or Moesia), ostensibly so-named after Moses who made it a centre of his doctrine. In the region called Mysia were such names, beside the Troad, as the Moreni, Teuthrania, and Pergamus, and all those previously mentioned, *viz.*, Phrygia, Hellespontine Phrygia, Lake Ascania, and the Troad where stood the city of Troy or Ilium, all of which names are found placed in a classic atlas as situated in Anatolian Turkey. A puzzled contributor to Sir William Smith's classical dictionary admits that "Ascania or Ashkenaz was related to Scandinavia," which is tantamount to the admission that the rest should follow suit. All or none! And so they do! Hellespontine Phrygia became Denmark, and Phrygia incorporated the territories west of the Albis River (Greek Halys), now the Elbe, and as far as the Rhine; in Charlemagne's time it was named Frisia, with Saxonia on its west, earlier Belgica, Frisia (formerly Phrygia), incorporating Denmark, Hanover, and the Netherlands, thus forming the later Frank Empire of Charlemagne.

As for Troy or Ilium, let us recollect that it was traditionally founded by Teucer and Scamander, both being Eolids of Crete, who took Apollo Smintheus with them when they formed their colony on the mainland. In spite of effusive claims made in the last century on behalf of the German grocer Schliemann, at a time when Victorians paid foolish adulation to all German erudition, there was never a vestige of evidence beyond wishful thinking to support the boast that the ruins he found at Hissarlik, in Asia Minor, were those of Troy. To discover its true site one must look in the direction of the former Frisia, whose outlying isles are still called the Frisian Isles, a location supported not merely by nomenclature, but by other circumstances.

Scandinavian Eddas claim that Odin was King of Troy, and so is he termed in the *Prose Edda*. The *Later Edda* says that Troy was built by the sons of Bör or Bur, "who raised altars and temples in the Idavöll," and in my previous work, as well as in this, I produced reasons to show that the sons of Bör or Bur were originally the Uranids or Chaldeans of Ur, in turn the Cretans (or Chaldeans) of the Shetland-Orkneys. In other words, *the Scandinavian ancient annals confirm the classic traditions*, and we have further confirmation of this that the first colonising Cretans carried the name of their sacred Mount Ida to Troy, thus a daughter of Ur of the Chaldees. I have previously suggested that the strange cycle of legends respecting Moses, Zalmoxis, Zoroaster, and Silenus find their culmination in Odin, who overran the north with his invading "Asar-men," and that these, consumed with berserk rage when they slaughtered their enemies at a distance, went mad and bit their shields (or seemed so to do) in their fury, may be regarded as no other than the legendary Sileni, while Odin himself was looked upon by many, as Scandinavian legends state, as a sorcerer and false prophet, who, like Moses or Zalmoxis, was wont to disappear for long periods.

This compels me to revert briefly to the oversea wars of Sesostris, who took his fleets and armies to conquer the lands in the north, and who brought back among others, according to Manetho, *Babylonian* prisoners. We saw confirmation of this war in the Picts' of Caledonia complaints that they were chased out of their own country Scythia by "ane prince of Egypt callit Agenor." A noteworthy literary controversy arose at the end of the eighteenth century—when classic subjects intrigued the educated classes far more than nowadays—that the Trojan war was really a contest between Egypt and Troy. The main protagonist of this view was Joseph Bryant, who set out his views in a work entitled *Dissertation on the War of Troy,* and contended, among other arguments, that Agamemnon, King of Argos, whose prefix *αγα* signified merely the "brave" or "noble" Memnon, was actually the Egypto-Ethiopian king Memnon who has been identified as Sesostris.

Bryant cited Diodorus to the effect that the Iliad was a garbled memory of an Egyptian campaign and that Homer acquired the information from a poem written on the Trojan war by Phantasia, a priestess of Memphis. (*Tracts on Troy, pp.* 55–8.) Bryant was disputed but by no means refuted, and the circumstances of this war, in which, whilst the Trojans were ultimately defeated, the Greeks suffered the most disastrous sequel, with their country plunged into chaos, and situations whereby few of the heroes ever returned to their homes, Agamemnon himself, who did, being betrayed and murdered by his queen and her paramour, are all very reminiscent of Sesostris, and the aftermath of his war with the Scythians. Troy, be it recalled, did not come to its end with the defeat and murder of King Priam, for some two centuries or less later the Trojan chiefs invaded lands in the same way as the Assyrians invaded and defeated Egypt, Tyre and Judah.

The inference it is possible to draw from the foregoing is that Troy, built by the sons of Bör or Bur, hence of Cretan-Chaldean origin, was the same city as Babylon, also known as Bor-sippa, the one being the classic and the other the biblical designation.

The name "Babylon," moreover, signified probably rather the city of the Chaldean Pappa, much as the "Papal City" is descriptive of Rome, and that Troy or Ilium was its correct name.

In a certain passage Herodotus relates how Mysians and Teucrians from Phrygia invading Hellas, proceeded to the River Peneus and the Ionian Sea, after crossing the Bosphorus and landing in Thrace (vii, 20). We need not regard this as a raid from Asia Minor into Greece, but rather as a sally from Frisia, crossing the North Sea into Perthshire, and from thence into Argyllshire by way of the River Spean and the Lochs Linnhe to the Hebridean or Ionian Sea, a name yet preserved in the island of Iona of so great fame. The sites can be identified.

The learned eighteenth-century antiquarian writer, Thomas Baxter, describes the Phrygians as those who early became masters of almost all western Europe. Stating that they used the names of Briges, Bruges or Friges, he claimed that the Brigantes of Britain, the most numerous and powerful people in England at the time of the Roman Conquest, were of that race. He related them to the Phœnicians and said they called themselves "Bryttas," later "Britones" or "Britanni" (*Gloss. Antiq. Brit., p.* 48). The Brigantes, the Trojan settlers in Britain, claimed descent from Gad, otherwise the Chaldeans or Phœnicians, all of the same kindred.

This name Brigi or Brygi takes us back to Herodotus, who in a certain passage says that the Phrygians claimed to be the oldest civilised people, but the Brygi of Macedonia and Thrace said that the Phrygians were descended from them and took the name Phrygian later (ii, 148). These Brygi can be traced to north-eastern Scotland, to Caledonia, and it is not difficult to realise that some colonists originally made their way to the shores of what we now call Denmark and Hanover, and perhaps made their first settlement on the banks of the River Elbe or on the mouths of the Rhine. On the Elbe (Lat. Albis) is the Hanseatic city of Hamburg, whose name suggests the city of Ham (or Ammon), and if place-names afford evidence, was related to the Cushites or Chaldeans or Caledonians of Scotland, a name further recalled by Cuxhaven, the name of Hamburg's port, the port of Cush. We may read the Bible allusion with fresh eyes: "And Cush begat Nimrod: he began to be a mighty one in the earth . . . and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar" (Gen. x, 8, 10).

I must not be tied to any suggestion that either Troy or Babylon necessarily lay where is Hamburg, for it is conjectural.

Phrygia, later Frisia, is another matter, and farther west is the ancient port of Bruges, preserving the name Brygi in the region of the Belgae. Also did the *Moreni* dwell in Mysia and the *Morini* of Cæsar at the mouth of the Rhine.

In Mysia lived the Teuchthranes or Teuthranes, claiming descent from Teucer. Is it mere coincidence that the "Teuchthani" or "Tenchtheri," lived not far from Treves, and were decimated by the Romans at the confluence of the Mosa (Meuse) and Rhine? The incorrect or varied spelling of proper or place-names is not infrequent in Cæsar (*De Bello. Gall.* IV, i, 15). Another city in the region of Mysia was Pergamus, a great city celebrated for its fabrics and its arts, and off the Pergamane coast lay a number of famous islands which correspond with the Frisian Isles. It was a pagan cathedral city, a university town, and the royal residence of its kings, where was the "throne" of Satan! Here Dionysus, Aphrodite, and Esculapius were especially worshipped. It became an early seat of Christianity, one of the seven churches of "Asia."

The Pergamane kings, descended from Attalus, allied themselves with the Romans, and Attalus III made Rome his heir. There is reason to believe that Pergamus may be sought as the later Cologne, where the Romans planted a colony in A.D. 51, and made it a colonia. In a curious work, three kings of Cologne are named Melchior, Balthasar, and Jasper.[1] Mysia was a regional name of unexplained origin which embraced generally Phrygia, Lydia, and other regions mentioned. The river Mosa or Meuse, like the name Moselle, seems to have been related to it, and this comprehensive title to the region may well have been taken from Moses, signifying the territories where he showed so much activity in his manœuvres in Phrygia and Lydia.

As to Treves, that ancient city on the banks of the Moselle, it seems justifiable to connect it with the Assyrians. On the Rotes Haus, in the centre of the city—a late Gothic building of 1450—is a proud claim inscribed in the seventeenth century which reads, "*Ante Romam Treveris stetit annis MCCC,*" a declaration that Treves was built 1,300 years before Rome. This claim was based on a local tradition that it was founded by Trebeta, son of the early Assyrian monarch Ninus, the builder of Nineveh, and husband of the famous Semiramis. So complete was Nineveh's fall at a date ascribed to 606 B.C. (but infinitely earlier), that the very site and name disappeared from human ken, until Layard claimed its discovery in Irak last century. Yet in Belgium not far distant, whether coincidence or not, the name still survives in the town called Ninove, not far from Brussels. If there were a vestige of proof of Layard's correct identification how came these Assyrian traces so many thousands of miles distant from it, and where they fit in naturally with the rest?

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[1] From an ancient work in the British Museum entitled *London Antiquities, p.* 130.

The Treviri or Treveri (both names appear in Cæsar) were one of the most powerful of the Belgic tribes, who spoke a Celtic tongue and in the opinion of Ridgeway were related to the Cimbri. Thus may we retrace some of the lost past, in which Europe, not Asia, was the true theatre of ancient world events. I might enlarge on this subject to include the Medes and Persians, whose traces are to be found throughout Europe and even Britain. It is logically preposterous to believe that these powerful and civilised states were dwelling in the largely unfertile and desert tracts of Middle Asia, even though they also ruled there in the period of that vast, slave-ridden empire.

Now I return to the search for the Trojans and first examine what Josephus makes of the Ascanians or Hellespontine Phrygians. They were, he states, descendants of Japheth, sons of Gomer, who was the founder of the Galatai, or Gauls, or Cimmerians:

> Of the three sons of Gomer, Aschanax founded the Aschanaxians, now called the RHEGINIANS by the Greeks; so did Riphath found the RIPHÆANS, now called the Paphlagonians; and Thrugamma who . . . are named PHRYGIANS. (*Antiq.*, I, vi, 1.)

Before examining into the Aschanaxians or Ascanians a brief epitome of the other two will indicate the probable locality of their settlements. The Riphæans or Rhipæi of Norway dwelt by the Rhipæi or Hyperborean Mountains, whose lofty and snow-clad heights in the direction of Hammerfest still bear the name of Reipas Mountains. West of them were the Cimmerians according to the *Argonautica* of Orpheus, and Paphlagonia, whence some of them settled, and were known as Eneti (*e.g.* Veneti, Phœnicians), may be located in Pomerania, between the Vistula and Oder rivers. The Phrygians, as shown, living in the later Frisia, were situated on their west.

How comes it that the Ascanians came to be named Rheginians? Because when they migrated from Hellespontine Phrygia (or from the Rhine) they *settled in Rhegium, a part of Graecia Magna* *or Illyria, later named Bruttium after Brutus, subsequently Britain.* We find it placed in classic maps in the toe of Italy, although it was really a part of Greek "Illyria" in the north. When the descendants of these Ascanians eventually founded Rome, *c.* 755 B.C., they had previously dwelt in Rhegium and Albania for over three hundred years. Where then was Rhegium? To seek it one must search, not in the Mediterranean Sea, but look to the peninsula of Wigtownshire in the Scottish lowlands, called the Rhinns of Galloway, nearest point to the Isle of Man. The Rhinns, including all Galloway and Kirkcudbrightshire, and a part of Cumberland, once bore the name of RHEGED. In the spacious days of King Arthur, Sir Owain, one of his most famous knights from those parts, was the son of Urien, Prince of Rheged. (Guest: *Mabinogion Notes*, *pp.* 355, 357.) This part of Britain, with a prehistoric pedigree as Rheged, latinised into Rhegium, became a focal point of the invading Trojans who set up the kingdom of Alba or Albany—to this day a royal Dukedom—and subsequently termed the kingdom of Strathclyde.

The Welsh Triads, setting forth the "Three Pillars of the Nation," included first Hu Gadarn, and next in order "Prydain (Brutus), son of Aedd the Great (Æneas), who organised a social state and sovereignty in Britain" (Whatmore, *Ins. Brit.*, *p.* 350). In the early *Saxon Chronicle* are mentioned the "Bryttas" as the earliest inhabitants of "Brytene" except for the Picts and Scots; yet these Bryttas were neverthless termed "Wealas," originally signifying Strangers.

These records point to the first institution of the Trojans, or Phrygians, or Ascanians in Rheged, in the nearest parts opposite Ireland, and forming a part of the kingdom of Albany. In the ancient *Scottish Chronicle* and the *De Situ Albaniae* (A.D. 496), Alba, Albania or Albany was described as extending from Mons Drumalban (Bredalbane Mountains), to the Mare Hiberniæ (Irish Sea), and Inchgall (Galloway), the Rhinns being *Inch*, the Isle or Peninsula of the Gauls. (Ritson's *Annals*, ii, *p.* 25.) The ruling king at this time was Feargus Mac Erc, Fergus, son or descendant of Hercules. Another version, mentioned by Whatmore, describes the kingdom of Albany as "beyond Breadalbane" to Inchgall, and Shragh Muner, the Solway Firth. (Whatmore: *Ins. Brit.*, *p.* 132.) Thus is confirmed the settlement of the Ascanians or Trojans in Rheged, now Galloway, stretching northwards to the borders of Perthshire, and it may be mentioned in passing that the Tudor kings claimed descent from the Trojans, a claim which the English historian Grote ridiculed and said that others, including the Franks, made a like claim. Justly so did they, and Grote's error was due to his complete misinterpretation of classic geography.

There survives a quaint poem of the Dalriads, Erse descendants of the Argives, who ruled in Argyll, Ulster, and the Hebrides, and who, as Argives, were anciently so famous in Greek lore. It affects to teach the Albans or Trojans their own history. It runs thus:

Ye learned of all Albin,
Ye wise, yellow-haired race,
Learn who first acquired the districts of Albin.

Albanus acquired them with all his race,
Illustrious son of Isiocan (Ascanius),
Brother to Britus without treachery,
From him Albin of ships takes his name.

Britus expelled his intrepid brother
Over the sea of Icht,
Britus acquired illustrious Albin,
To the lands of Fiaghnach Fotherdain.[1]

The lands of Fiaghnach Fotherdain are applied by Waddell to the Ottadini territories (Fotherdain), who occupied the counties of Roxburgh and Berwick, adjoining Galloway and Dumfries. The *motif* is, however, not a friendly one in this poem.

It accuses Brutus of having wrongfully seized the territory of Alba or Albany from Albanus, son of Ascanius, and of having driven him across the sea of Icht, the sea of the Picts or North Sea. The Dalriad poem is of value because it disdainfully ignores the very idea of any other Alba than the settlement of the Ascanians, who traditionally, under Ascanius, built Alba Longa and whose descendants became the later founders of Rome. It should be observed that the Roman historians fail to recognise any Brutus, the Prydain of the Triads, but they agreed that Æneas ("Aedd the Great"), was the father of Ascanius, whose son Albanus, Brutus was accused of driving away by the Dalriads. Ascanius in turn was succeeded in Alba Longa by his son Alba Sylvius, accorded the name Sylvius because he was born in sight of Sylva, the Forest. Ascanius, also named Latinus, built Alba Longa, which had certainly nothing whatever in common with the pleasant and aristocratic suburb of Rome,

[1] Waddell, *Phœ. Orig. of Britons and Scots, p.* 163.

where the later Emperors and their nobles erected splendid and ornate villas all of which bore the same name of *Albanum.*

With these facts to guide us it follows that the original Alba Longa was situated in Britain in the kingdom of Alba, near Bruttium. In tiny Clackmannan, a county of itself, stands the ancient town of Alva or Alba, placed on the slopes of the Ochil Hills, a centre of ancient settlement, with many Druidic standing stones in its vicinity. Alva lies adjoining the former great Caledonian Forest, which Hector Boece, the mediæval Scots historian, says began in the neighbourhood of Stirling near by, and stretched to the very north of Caledonia, the home of wild beasts, and largely impenetrable. Here is the Sylva! And not far beyond Alva are the Bredalbane Mountains, their name derived from Alba. Thus could it be said that Sylvius was born in sight of the Forest. But was Al*v*a the same as Al*b*a? Nennius, a highly regarded early authority, after saying that the British kings of Alba called their dynasty after Sylvius, thus proceeds:

> Brutus subdivided the land of Britain, whose inhabitants were the descendants of the Trojans, from Silvius Posthumus . . . his mother was Lavinia. He was called Silvius, from whom the kings of Al*v*a were called Silvan He was the brother to Brutus . . . Posthumus reigned among the Latins.[1]

I suggest, on the evidence, that Alva, the ancient little capital of Clackmannan, was the seat of the earliest Latin kings, and was the Alba Longa of Ascanius. If I were to enter more largely into this particular region it could be shown that Fifeshire and part of Perthshire were originally part of the Epirus of Outer Greece, as conforms with my earlier identification of Hellenic sites, and where the Trojans traditionally settled after leaving Troy.

The name these Trojans adopted for their new country, *viz.* Alba (and hence Albanus), has no known Phrygian origin like Ascanius and has frequently puzzled students. It was possibly derived from on or near the River Albis, now the Elbe, suggesting that nearby the river was their capital Troy or Ilium. But I must content myself by continuing with the Trojan settlements in Britain. Recollecting that the Phrygians were said to have been originally Bryges or Brigi, we have Baxter's claim that the Brigantes of England, with their later capital at York (*viz.* Brigi and *gentes*, race or people), were the people of the Brigi or

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[1] Nennius, *Anct. Britons, pp.* 10, 11.

Brygi. Boethius says they came from Rheged or Rhegium, or Galloway, when he says, "Above Nidisdaill (Nithdale), is Galloway, named Brigantia." (*Hist. Scot.*, i, 6), although when Ptolemy prepared his geography of Britain (third cent. A.D.), he placed the Brigantes from Westmorland to Yorkshire inclusive.

The Brigantes spread southwards and eventually lost Albany in the north, part of it becoming the Strathclyde kingdom, but all the same, Ptolemy calls the Rhinns of Galloway, "Novantarum Promontorium," the Novantæ Peninsula, and its inhabitants the Novantæ (the New-comers, Wealas, or Strangers), dwelling next the Selgovæ (Solway), and Ottadini of Roxburghshire. This term Novantæ may be compared with Troja Novantum, built traditionally by Brutus, or, according to Virgil, by Helenus, a seer, son of Priam, who married Andromaché, the widow of Hector, and who settled in Chaonia, in the Epirus, a land of oaks, where he built Buthrotis, described as a miniature Troy. The Epirus, also Illyria, were originally in these parts of Britain, stretching from the mouth of the Forth, to Cumberland and beyond. Albania or Albany was carved out of the Epirote lands and Bruttium was not only a part of Albany, but was originally Illyrian (or Silurian) territory.

Rhegium, the original settlement of the Trojans, apart from Alba Longa, was said to lie on the Sicilian Strait, where formerly lurked those mythological monsters, Scylla and Charybdis, in whose clutches Odysseus suffered shipwreck and the life of his crew when returning from Trinacria, the three-headed island, later called Sicania or Sicily.

I suggest that the Mediterranean Sicily has and can have no connection at all with these traditions, and that the real Trinacria, with its three outstanding headlands, was the Isle of Man, once infinitely larger, which possesses more remote antiquities than in any other equal given area of the British Isles. Scylla and Charybdis, be it remembered, lay in the region of the Underworld, and as such could never be laid to the charge of Mediterranean Italy or Sicily, but definitely did apply to these parts of Britain. These two maritime dangers were related to hidden and dangerous currents and reefs in the North Passage of St. George's Channel, opposite the Rhinns of Galloway, and we may also recollect that when Odysseus was shipwrecked on the cruel teeth of Charybdis, he was saved by floating on a spar until he was thrown up on the shores of Ogygia, the home of

Calypso. No scholiast will venture to allege that Ogygia, belonging to Atlas, has any possible connection with the Mediterranean, but it decidedly had with British waters.

Ogygia has been said by several historians, including Camden, to have been Ireland, but Homer's Ogygia was a small woodland isle, and perhaps Whatmore is right when he associates it with the little island of Gigha, off Kintyre, on the ocean, the very spot where the shipwrecked hero, carried by the tide in the rapid-flowing North Passage, could have been easily cast ashore.

The North Passage, between the Rhinns of Galloway, the Head of Man, and the Antrim coast, well answers to the original Sicilian Strait, a view supported by the fact that the southernmost headland of the Saronic Gulf (the Firth of Clyde) was named Scyllæum Point for the reason that it lay in near proximity to those dangerous reefs of Scylla, while on the opposite side, in the swift current, lay the half-submerged, cavernous Charybdis, which sucked in the tides and spewed them out to the imminent peril of mariners in small ships. It was the hidden dangers of this channel in the distant past which induced many mariners to prefer to sail right round the Irish coasts to Scotland, until quite a late date, as ancient charts indicate, rather than face the perils of the Strait.

Thucydides, speaking of the dangers of the channel between Rhegium and Sicily, where lay Charybdis, remarks, "The narrowness of the passage and the strength of the current that pours in from the vast Tyrrhenian and Sicilian mains, have rightly given it a bad reputation" (*Pelo. War*, iv, 24). Can we believe for one moment that Thucydides was describing the placid, practically tideless channel between Italy and Sicily, called the Straits of Messina? There are no mains or tides there and cannot ever have been. Applied to the North Channel it is another matter. We have the immense Atlantic tides and waves which surge round the coast of Ulster from the north and meet those advancing up the Irish Sea from the south. Those are Mains!

When all the evidence is weighed without prejudice and with understanding, the case is definitely proved that the Trojans, Ascanians, or Brigi invaded or occupied Britain (and Ireland also) at a period before history as such was written and who founded their earliest settlements in the area of Scotland to which they gave the name of Alba, our Albany, and whence was acquired the later name of Albion. They gave us kings who reigned as far south as the Wansdyke, below which were the Saxons. They ruled up to a period in Albany. but be it observed that from the Firth of Forth to the Cheviots there existed a continuous barrier in the shape of a wall, with forts at certain specified points, called the Catrail, which separated the kingdom of Albany from the people known to Ptolemy as the Gadeni, who ruled in Edinburgh, and were shut off from the Trojans by the Romans in the reign of Hadrian. That the Romans recognised ties of consanguinity between themselves and the Britons was exemplified by a remark attributed to Cæsar by Geoffrey of Monmouth. "By Hercules," he said, "we Romans and these Britons be of one ancestry for they also come of Roman stock."

It might be suggested that when the Trojans from Alba Longa and elsewhere decided to migrate to the shores of the Mediterranean, they took with them certain names which they applied to their new homes. The Apennines, for example, divide the leg of Italy along its length as do the Pennines in England; the territories east of the Apennines were named Umbria as in England they were from very ancient time known as Humber; in Italy Etruria lay west of those same Apennines as does Lancashire, a region formerly inhabited (and from whom much of the Lancastrian stock is descended) by the Lloegrians, a small, dark, hardy and tough people, in fact, Ligures.

The original Etruscans were said to be Pelasgic and their ancient tongue Iberian or Hebrew (Rev. G. L. A. Roberts : *British Hist. Traced*, *pp.* 47–51). The earliest known city of the Etruscans was the seat of the Tarquin kings, and we find, strangely enough, J. Roby (in his *Popular Traditions of Lancashire*) relating the legend of a giant named Tarquin, who dwelt in a strongly fortified castle near Manchester, its site to this day being named Castlefield. These place-names could not have been brought to Britain seeing that the Romans migrated from our islands, but they can have taken them with them. The fact is that the prior history of what became Rome took place in Britain, but it does not take very long, when a part of a nation emigrates, and especially when few if any could read or write, before the memory of their earlier home dims, and in course of time so was it with the Romans. They came to attribute their heroic legends to the regions where they finally settled, and this is proved by the annexation of such names as Avernus, Ogygia, Alba, etc.

I suggest finally that these Brigantes, originally Trojans, were the true parents of the English race, for both emanated from the same parts of Ascania or Scandinavia.

APPENDIX C

JERUSALEM AND EDINBURGH

IN THE reign of David, as shown previously, the Judeans and their followers quitted Hebron in the south and sought a new capital afar off, the Philistines permitting them to depart unmolested. We have seen the critical situation in Jerusalem at the time of the Great Catastrophe, how with the whole earth seemingly in labour, that city, though badly damaged, survived Armageddon. It is unnecessary here to follow the Judean vicissitudes subsequently beyond mention of the fact that after the Babylonian Captivity they were permitted to return to their city "across the River." In succeeding centuries, according to Josephus, it appears that the Jews were friendly with their neighbours the Spartans or Lacedæmons of Dorian descent, with whom they claimed kinship.

We must skip more centuries to the period of the Jews' wars with Rome. It should be noted that in Britain from A.D. 43, a series of fierce murderous wars ensued between the Britons, notably the Silures, and Romans where more than once the invaders were in tight corners. The hero Caractacus (Caradoc) held Roman general after Roman general at bay leading the Silures—though not a Silurian himself—in which many battles were waged mostly in south-west Scotland, and who was only taken prisoner through the treachery of the Queen of Brigantia.

From 61 to 71 were critical years in Britain, a period when the Jews also were in a state of grave ferment and revolt against the Roman legions, leading to their siege and overthrow, during which time the only Roman writer we can rely upon is Tacitus, and whose *History of the Jews* shows the particular interest he took in them. Troops were again brought in from Germany, he tells us, in 61, but the Silures still resisted Roman "pacification," destroyed Roman ships and crews, and such was the disorder that Nero recalled Suetonius, who was detested by the Britons, and sent Polycletus, a freedman, to restore order by kindlier methods. He was held up to ridicule (*Annal.*, xiv, 30).

About 64, Trebellius Maximus became Propraetor at Camulodunum—the Roman *colonia*, now Camelon by Falkirk—who fell out with Roscius Caelius, Legate of the 20th Legion stationed at

Camulodunum, and who finally fled to Vitellius, Emperor for a few months, proclaimed by his troops in 69. He appointed Vettius Bolanus as Propraetor, from whom he demanded soldiers from Britain to assist him against Vespasian, the latter having been proclaimed emperor in Alexandria. Tacitus says that Bolanus first refused the demand because of "inquietude," but later sent the 2nd, 9th, and 20th Legions (*Annal.*, ii, 97; iii, 22), all of which were quartered at Camulodunum and whose records at Camelon have been traced.[1] Thus the real centre of revolt conducted by the Silures lay in the Lowlands and in close proximity to Edinburgh, then named differently. Julius Frontinus subdued the Silures in 73.

Simultaneously the Jewish War, mainly guerrilla, raged from 66 onwards. Until 68 Vespasian was actively engaged in suppressing rebellion in Judæa, Galilee, and other parts, when Nero committed suicide. Vespasian left his son Titus to pacify the Jews and went to Rome, then to Alexandria, to watch events. Suetonius says that Vespasian served in Germany and then in Britain, where he fought thirty battles against the enemy (*Vesp.*, 4). We know of his conquests in the south and south-west of Britain, but what of the north where the most serious menace to the Roman power existed? We possess one item of interest. Petilius Cerialis was made Propraetor at Camulodunum as successor to Bolanus by Vespasian in 71, after the Fall of Jerusalem. He was a man who "filled the Britons with terror and fought many battles." (*Annal.*, ii, 79, 80.) Cerialis had been a leading general in the siege of Jerusalem in 70, and was entrusted by Titus with the task of storming the Tower Antonia and the Temple adjoining. (Jos., *Wars of the Jews*, VI, ii, 5.)

A few years earlier, still in Britain, he had been routed by the Silures and had to flee for his life. Then he is found prominent in the siege of Jerusalem, where he was left in supreme control by Titus when he sailed to rejoin his father; in 71, the very next year, having meantime defeated Claudius Civilis in Batavia (Holland), he was again in Britain terrorising the natives, and Propraetor at Camulodunum. Is it possible that this officer could have been rushing from the north of Britain to the present Palestine when communications were slow and dangerous, or, does it not intimate that the Forth region and the Silures, Jerusalem and the Jews, were closely related to one another?

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[1] Camulodunum was built by Ostorius (*c.* A.D. 48) in the Silurian regions in that part of Britain already conquered, as a check to rebels. (Tac., *Annal.*, xii, 32.) The Silures (Illyrians) were really settled south of the Forth, although many dwelt in Wales, Somerset, and Cornwall. Wales was Galilee.

Titus offers another like problem as does in fact Vespasian. That serious young man, who spent several years with his father in both Germany and Britain as *tribunus militum*, was given a legion in the Jewish War and captured Jerusalem in September 70, then aged only 29. Was he also being transferred from one extremity of the then Roman Empire to the other, at a time when in Britain almost every tribe or clan was in revolt? It does not make sense. Take one other example. In 134, when Hadrian had suddenly to encounter another furious outbreak of the Jews, he sent Julius Severus, then commanding in York, against them. (Dion, xlix, 13.) Is it credible that Hadrian, while the Britons themselves were in revolt, selected his commander-in-chief in York, the Roman capital in Britain, and despatched him to the extremity of the Roman world in the present Palestine? By as yet accepted geography these military leaders were being shuffled these great distances, undertaking long voyages or passing through hostile lands for the purpose! Surely we must seek another explanation for such acts.

In the year 70, when Jerusalem collapsed, the loss of life was prodigious. Orosius, the ecclesiastical historian, says that Vespasian ruined 1,100,000 Jews, slain, starved, or sold into slavery. Josephus places the figure much higher and he should have known. In the same period the Iceni alone lost 80,000, massacred according to Tacitus. The whole country—and that certainly includes the Clyde and Forth—was aflame against Roman cruelty and tyranny.

> *Yet, strangely enough in this very year, A.D.* 70, *when the Jews were decimated and the Silures brought to utter exhaustion, Tacitus declares that a Diet of Druids, probably an Eisteddfod, assembled somewhere in Britain and prophesied the ultimate world empire of the Celts.* (*Hist.*, iv, 54.)

It was an astonishing prophecy to have been uttered at that moment when the Britons were sunk in the depths of despair. Yet it was akin to the fantastic and oft-repeated Jewish claim of an expected Messiah who was to obtain for them the hegemony of the world.

In 78, with guerrilla war still continuing in Britain, Agricola arrived and spent most of his time pacifying the nations in the region of the Clyde and Forth Isthmus, where he placed strong garrisons and in 80 wasted the Picts' lands as far as the Taum

(Tay). In 83–4, assisted by the Roman fleet, he marched along the Scottish eastern coasts, probably reaching as far as the mouth of the Spey, and won a great battle against the Caledones, although in those bleak and mountainous parts it gained him little beyond glory. Agricola's movements point inevitably to restlessness and danger to the Roman arms in the Isthmus region and his attacks on the Picts and Scots beyond were a campaign designed more particularly to prevent them from giving aid to the Gadeni and others. These parts of Britain, south of the Forth, were the original Illyria, or, I propose, Siluria.

In those times, and long before, where are the Lothians, so-named after Lot (who in the Arthurian legends is king of the Orkneys), was this tribe called Gadeni by Ptolemy. The name recalls not only the relationship of the tribe of Judah with Gad or the Gadites, but also Herodotus appears to have referred to Jerusalem as Cadytis, and to have compared it in size with Sardis, then the greatest commercial city of the world.[1] Apart from the strict watch imposed by Agricola and his successors, in these parts of Scotland, placing garrisons in the neighbourhood of the Bodotra (Firth of Forth), some fifty years later a queer event happened. The Emperor Hadrian built a military wall called the Catrail, shutting in the Lothians and Edinburgh.

It should be recalled that Hadrian (117–138), a peaceable emperor, spent much of his time in Britain and he has left many traces in York and in other parts of the north. In 134 he was faced with this determined uprising of the people of Jerusalem, with a new Messiah, who held the Romans at bay and fought them with desperate courage for two years. With his capture of the city, and utterly weary of the Jewish priests and politicians, whom no generosity or conciliation could appease, it was said, Hadrian ordered the ancient city to be razed to the ground, and forbade the Jews to approach it under peril of death except for one day in the year.[2] The very site of Jerusalem was said to be forgotten by the world until Constantine "rediscovered" it.

Hadrian is mainly remembered in Britain in connection with the long wall between the Tyne mouth and Solway Firth, but like so many accepted inaccuracies in our history that was not his wall. The Tyne Wall was erected by the Emperor Severus in the third century A.D., and was not mentioned in any record before the *Notitia*, *c.* 400. Its length is only 68 miles, but Hadrian's Wall, according to Spartian, was 80 miles long, that emperor, he said, "adjusting many things there, was the first to make a wall 80 miles in length to divide the barbarians from the Romans" (Adrian Caes., 51). It could not have been the Antonine or Clyde-Forth trench, only 32 miles in length. The wall in question was that known as the Catrail, coming down the centre of the Lowlands, of which many traces remain. It enclosed the eastern parts from Kinneil or Port Seton, just north of Edinburgh, and descended by way of Galashiels, Selkirk, Allan Water, and the rivers Liddell and Esk, *a distance of just about* 80 *miles*. It was linked up with a chain of forts, the design being evidently to pen the people inside the eastern barrier from contact with the friends of Rome. It was related to his war against the Jews.

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[1] The names Gadeni and Cadytis afford a further link with the descendants of Cadmus who traditionally quitted Cadmeian Thebes and settled with the Encheles in Illyria. (*Ante, pp.* 80–1.)

[2] According to Dion Cassius (lxix), 580,000 were cut off by the sword besides an infinite number who perished through famine, fire, and disease in Hadrian's war against the Jews.

It seems likely that Hadrian personally inspected this great work for we find his friend, the poet Florus, suggesting his northern visit:

> No wish have I to be Cæsar,
> To wander through the British lands,
> And suffer from Scythian frosts.

So what of Edinburgh in this connection? Were they the "barbarians" against whom Hadrian had designs? There are several traces which suggest that of old time the people shut in behind the Catrail were the Jews, called "Gewissi" by Geoffrey of Monmouth. Vortigern, an usurper, who ruled in these parts, was called "Earl of the Gewissi."[1] The people of Albany, aided by the Picts, made war on Vortigern, who had usurped the throne of the British king Constantine, and who had seized a part of Albany as well. He retaliated by sending to the "Angles" of Scandinavia, and asking help from the "nobles of that nation."

In 449 Hengist and Horsa crossed the sea in their long boats and soon sent for their kindred, telling them of the feebleness of the inhabitants and the richness of the land. Hengist helped Vortigern to throw back and defeat a large number of Picts from Albany (or Fifeshire), and as a guarantee of the future to prevent such forays, the "Gewissi" prince gave him the land for a castle called "Kaercorrie" by Geoffrey, otherwise Castle Cary in the centre of the Antonine Wall, once very strongly fortified. Was therefore this region inside the Catrail, stretching down to include much of Northumberland, the country of the Gadeni, *the true land of the Jews,* whence they trekked when they were originally expelled from the Wessex country?

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[1] *Hist. of the British Kings*, vi, 6.

Gildas, who hailed from Dumbarton, the son of a king, describes Edinburgh as "kaer Eden, *civitate antiquissima,*" but this "most ancient state" possessed no known past history, and yet Gildas must have been aware of certain facts to have made so strong a statement. In the Triads (sixth century) we are told that Clydno of Edinburgh was slain by the Saxon king Ina at Cattraeth (Catterick), who, as a result, annexed Clydno's city and joined "Dynguayth" (Dun Gad, says Whatmore) to Bernicia (Northumberland), but in 685, Brudie, king of the Picts in Albany, drove the Saxons out of the city "which they call Gueithlin Garan," says Nennius (57–61), translated by Whatmore as "Giudi-ail-Guarth," or "Place of the Jews of Gad." The Venerable Bede about A.D. 700 calls it "Guidi" (lib. I, 5), and describes it as placed in the eastern inlet of the ocean which divided the Britons from the Picts, with Alcluth (Dumbarton) opposite it in the west. Penda, King of Mercia, lay at the "city of Judeu" before the battle of Gai Campi, and Ravennas in his list of place-names of the third century calls it "Ejudensca," a combination of Jew or Juden with the river Isca or Esk, east of Edinburgh.

There must have been some link, subsequently lost or suppressed, which related Edinburgh to the city of the Jews in a day when Christianity was in its infancy in the western world. Geoffrey of Monmouth had some such possible indication when he says (in his *British Kings*) that a fabulous monarch named Ebraucus founded the fortress of Mount Agnedh (Edinburgh) in the time of David, and Solomon began to build the Temple in the reign of the son of Ebraucus. This same Ebraucus (Eber, later Eboracum), he adds, founded also York and Dumbarton.

Apart from folklore memories there is the interesting problem of Jerusalem and Illyria. St. Paul certainly implies in his Epistle to the Romans that Jerusalem stood in the vicinity of Illyria, thus confirming the legends which associated Cadmus, identified as Ab'Ram, with Illyria, whence his people settled after they had been driven away from Cadmeian Thebes, and whose son, Illyrius, was said to have been born among the Encheles in Illyria (Seyffert, *Dic. Class. Antiq., p.* 106; see also *infra, pp.* 80–1). Such ancient traditions meant something. They should not be thrown aside unconsidered. Pausanias seems to allude to Illyria as the land of the Jews. In his fourth book, speaking of the Illyrians who inhabited the coast of the Ionian Sea, north of Epirus, he says they over-ran and subdued the people of Epirus (IV, xxxv, 5); and a little later he mentions that "red water, red as blood, may be seen in the land of the Hebrews, near the city of Joppa" (IV, xxxv, 9), after mentioning that the Illyrians built ships and plundered all who fell in their way. (ch. vi, vii.) How came he to mention Joppa the port of Jerusalem in connection with the Illyrians unless it were in those same parts?

What parts? In my previous work I showed sufficiently for my then purpose how the Greeks and Macedonians inhabited Scotland, in prehistoric times, before they (or some among them) moved down to the Mediterranean. I have shown in this volume how the Trojans came in great numbers to Britain after the Great Catastrophe and formed the state they named Alba or Albania and Bruttium, earlier Rhegium, Bruttium being the name accorded it from Brutus, hence our name to-day Britain. The Trojan influx is wrapped round the former Greek Epirus of which Albany was a part, where Brutus is supposed by Geoffrey of Monmouth to have found the posterity of Helenus enslaved by Pandrusus, a king of the Epirus, whom Brutus fought at "Akalon" (the Acheron, now Carron River of Stirlingshire), and defeated. The point I would wish to establish is that where classical geography is concerned there is frequent confusion between the regions *actually* affected and those *supposed*, but wrongly so to have been the arena of events.

Illyria adjoined Epirus, but it lay in Britain, in which regions were Alba or Albania, and properly Bruttium, so we find many names common to both, such as Pandosia, Croton, and the Acheron River. Then there was the region about Falkirk called Damnia, land of the Damned, related, I suggest, to the holocaust when the Assyrian army before Jerusalem was destroyed, as there was nearby Epidamnus ("beyond the Damned") in the Epirus. The region of Damnia and the Acheron was also called Chaonia, otherwise the place of chaos, these being in the neighbourhood of Edinburgh. Consequently, where the Jews dwelt in the Lothians, shut in by Hadrian's wall, was also in Illyria, a name which in the Roman nomenclature in Britain became Siluria. The Silures, as Tacitus says, were Iberi or Hebrews, and were also dwelling in Wales.

Judæa was recognised as the wealthiest vassal state of Rome, and although Jerusalem is preserved in human memory as a sacred city it was also extremely wealthy and commercial. It was a great port, with Joppa at its door, and when overthrown the rival merchants of Tyre are supposed to have rejoiced: "Aha!" they chuckled, "She is broken that was the gate (port) of the people. I shall be replenished now she is laid waste!" (Ezek. xxvi, 2.) Its opulence was proverbial, created by its bankers, merchants, manufacturers, and shipowners. It was famous, says Josephus, for its antiquity, its great wealth, the diffusion of its nation over the habitable earth, and the veneration paid it for religious reasons. It had a population, according to the same authority, of a million, greatly swollen during the period of Pentecost when it was visited by strangers from all parts who thronged to the Temple in whose outer cloisters the money-changers did a roaring trade in the exchange of currencies.

It was a beautiful city: "The perfection of beauty, the joy of the whole earth," exclaims Jeremiah, which fails to find any response in the present Jerusalem, where the topography utterly disagrees in all essential respects with the full details given us by Josephus, who as the general of the Jews in the war of 70 naturally knew every inch of the topography and known in only lesser degree to Nehemiah and Ezra. The situation of the present Jerusalem discounts all the claims of commercial and maritime supremacy for which it was so renowned. Placed on a high rocky plateau, singularly unfertile, it lies over 35 miles distant from the sea, possesses no river outlet, and its port named Jaffa is only one by courtesy for it possesses no natural advantages, and is even then reached only over difficult hills.

Palestine itself, with the exception of a few fertile valleys mostly towards the coast, composed of limestone mountains or hills, is unsuited for agriculture or pasturage, and can boast of no minerals whatsoever except potash. These hard facts, quite apart from other evidence, offer Jerusalem little field for world commerce and it would be difficult to find a site less promising for a great commercial city, with no raw materials available and no facilities for output. In the present Jerusalem we are chasing a chimera. It could not possibly have been Rome's wealthiest vassal, apart from the fact that its sacred places are totally incompatible with Bible facts, and Josephus, as I have revealed.

On the other hand, ancient Edinburgh and Jerusalem tally in every respect.

One other sidelight on its position should be mentioned before giving a detailed comparison between Jerusalem and old

Edinburgh. When the Jews, returning after the Babylonian Captivity, attempted to restore the walls and build Zerub-babel's temple, the Samaritans and others appealed to the Persian kings asking that the records should be searched when it would be proved to have been a seditious city, and if rebuilt, said the petitioners to Artaxerxes, "thou shalt have no portion *this side of the River.*" Artaxerxes had a search made and sent word as follows: "It is found that this city of old time made insurrections against kings . . . There have been mighty kings also over Jerusalem, which have ruled all *beyond the River*, and toll, tribute, and custom paid unto them." (Ezra iv, 15, 18–20.)

The "River" (Heb. *Perath*) had nothing in common with the river of Irak translated as Euphrates, lying across the desert 450 miles east of the present Palestine. It was the ancient eastern boundary of Israel. Solomon, for example, reigned over all the kings from the Perath to the land of the Philistines and to the border of Egypt. (II Chron. ix, 26.) A light is thrown on this "river" by the plea of Nehemiah to the King of Persia when he asked, "If it please the king, let letters be given me to the governors *beyond the River that they convey me over* until I come into Judah" (Neh. ii, 7). These words infer something more than merely being ferried over even a wide river. They suggest the passage across a broad body of water into a totally different land beyond. We also have a clue from the indication given by Jeremiah, who went to Perath, concealed his girdle in a hole in a rock, and later on returning to retrieve it found it had rotted from the damp *sea* air (Jer. xiii, 4–7). In the Book of Judith it speaks of "the great strait of Judea." (Jud. iii, 19.) The word "river" was of old often used to indicate the sea, like the "river of ocean."

Old Edinburgh in its topography, its setting, the lay-out of its principal ancient streets, its wynds, its Castle rock, its former lakes or lochs, its Arthur's Seat, and its place-names offers a most complete comparison with ancient Jerusalem. Both were cities of great age—*Kaer Eden civitate antiquissima!*—both underwent fearful vicissitudes, both were praised for their matchless beauty, and both were the City of the Lion.

As far back as 1640, the German traveller Korte, after a complete topographical examination of the present Jerusalem, decided that it failed to coincide in any way with the city described by Josephus and the Scriptures. Claims that the tombs of the patriarchs Ab'Ram, Isaac, and Jacob are buried under a mosque in Hebron possess no shred of evidence. The rock-cut sepulchres in the valleys of Jehoshaphat and Hinnom are of Roman period with late Greek inscriptions, and there exists nothing in groups of ruins at Petra, Sebaste, Baalbec, Palmyra or Damascus, or among the stone cities of the Haran, that are pre-Roman. Nothing in Jerusalem itself can be related to the Jews and its earliest archæological traces are late Roman. The Rev. Mr. Lawson wrote of it in these words:

> The Jerusalem of modern times is not the city of the Scriptures. Mt. Calvary, now nearly in the centre of the city, was without the walls at the time of the Crucifixion, and the greater part of Mt. Zion, which is now without, was within the ancient city. The holy places are for the most part the fanciful dreams of monkish enthusiasts to increase the veneration of the pilgrims [1]

In describing the ancient Jerusalem from Josephus mainly, the reader may be referred to the map of Old Edinburgh which bears both the Edinburgh and the original names relating to Jerusalem.

1. In the old Jerusalem, the two striking natural features were the Hill of Zion, also called the City of David, or the Citadel; and the Mount of Olives, which dominated it from the east as the Hill of Zion did on the west. It was formerly fortified by three walls, protected in places by swamps, and the circumference of the outer walls, strengthened by ninety solid marble towers, embraced about four square miles.

2. The Hill of Zion or the Citadel was the highest western extremity of a long hill, which descended gradually downwards towards the east. It was divided in two below the part named Ophel by a narrow valley or ravine known as the Tyropœan Valley or Valley of the Cheesemongers, which intersection cut off the Citadel and Ophel from the continuation where stood the Temple and business and residential parts. Josephus prefers to call this long, intersected hill, two hills, of which the lower but longer eastern portion he names Acra, where stood the fortress Antonia specially constructed to protect the Temple of Herod. To cite his own words:

> The city was built upon two hills opposite one another and have a valley to divide them asunder, at which valley the corresponding rows of houses on both hills end. Of these hills, that which contains the Upper City is much higher and in length direct. The other, which was called Acra and sustains the lower city, is of the shape of

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[1] Rev. J. P. Lawson, *Script. Gaz.*, ii, *p.* 163.

> a horned moon. Over against this (opposite) was a third hill naturally lower than Acra and parted formerly from the other by a broad valley. (*Wars*, etc., V, iv, 1)

3. The third hill, separated from the lower hill or Acra by a broad valley, lay to the south of Acra. Later, as Josephus explains, as the population increased, a fourth hill, north of Acra, named Bezetha, became incorporated, and this was separated from the old city by a deep valley or ravine. To summarise the foregoing, Jerusalem in A.D. 70 lay from east to west, mainly occupying one very long hill broken in two, with the Citadel in the west and the Temple near the western summit of the eastern half, or, if we adopt Josephus' description, two hills continuous but broken by a narrow valley; a third hill, with a broad valley between it and Acra; and a fourth hill across the ravine on the north.

The main hill (or two hills) might be compared with a huge decapitated dragon or lizard, its head lying in the west where the Citadel or City of David towered over the rest of the city, its neck formed by Mount Ophel and the Upper Market Place; then came the Tyropœan Valley which decapitated the monster, after which followed the carcass, including the Temple, the Acra, and its backbone a wide street for that time of hump-backed contour (Josephus' "horned moon"), its greatest height called Mount Moriah, where stood the Temple, after which it gradually sloped downwards until it reached level ground not far distant from the foot of the Mount of Olives. From either side of this long hill, steep and narrow streets wound down to the valleys below, but much more precipitous on the north side.

Nothing in the present Jerusalem bears the slightest resemblance topographically with the above description. It does not extend east and west so much as north and south, but it is all lumped together, uphill and down dale. There is no height to compare even remotely with the Citadel or City of David. All the sites are in dispute except that topographers agree to place the site of the Temple where now stands the Mosque of Omar, the highest commanding area in the city, whereas Josephus makes it beyond doubt that it was occupying a site far lower than the Citadel and stood some distance from it. The Temple, with the fort Antonia, built by Herod, occupied a space of six furlongs, says Josephus, whereas the area available for the Mosque of Omar is under two furlongs.

4. Bezetha, the fourth hill, is included inside Nehemiah's

walls in the north-east corner but it was a separate hill divided completely from Acra by the ravine known as Jehoshaphat's Valley, and where was the pool Bethesda with its healing waters. Other displacements in the present so-called Jerusalem are that the Valley of Hinnom, associated with Golgotha and Calvary, is placed in the south, but all three lay in the west. The Jaffa Gate, same as the Fish-Gate, is located in the west, but was really in the north-east of the city. The tomb of David is placed outside the walls, south of the Armenian quarter, although Josephus made it plain that his tomb, like Hezekiah's and other kings, rested in the City of David in hidden subterranean tombs, none of which have ever been discovered in modern times.

Before proceeding to compare the detailed topography of Jerusalem with Edinburgh street by street it will assist clearness of understanding if a brief description is first given of the Jewish city from the Mount of Olives situated on the east of it. Inside the walls, the Old City, Acra, proceeded from near the Water Gate to rise towards the west in a long hump-backed extension, with streets emerging on either side, on the north having steep wynds down to the Valley of Jehoshaphat and the pool Bethesda, on the south declining to the vale beyond where lay the third hill in Josephus' account. The main street, East Street, was the home of bankers, merchants, and business men, and passed onward to the Lower Market Place and thence to the High, which led directly by the "Street of the House of God" (Ezra x, 9), namely the "Broad Place" where stood the Temple on the highest site, Moriah, its great portico facing the Mount of Olives to the east or sun-rising. Then followed the residences and edifices of high officials or priests until the hill came to a sudden termination by the narrow ravine.

This ravine, to continue, named the Tyropœan (or Cheese-mongers) Valley, cut a wedge between the city so far described and the Upper City, which was originally reached only by steps from the valley below. The continuation of the Upper City led first to the Upper Market Place, followed by a long broad area named Ophel or Mount Ophel, standing too steeply for streets to descend from it to the level ground below. Its area was covered with habitations where appear to have mainly dwelt the higher ranks of priests, Levites, and Nethinim, as far as the great bastion of the City of David, or the Hill of Zion, or the Citadel, and separated from Ophel by a moat called Millo, where stood the barbican entrance to the City of David.

The City of David—so-called because there he built his palace or house—or Hill of Zion, or God—where David set up his tabernacle—was an almost impregnable fortress although it was occupied variously by Chaldeans, Persians, Syrians, Macedonians, Partheni, and lastly by the Romans, as well as more than once by belligerent High Priests. It stood on a high precipitous rock, on three sides almost unscaleable. The Jebusites laughed at David when he endeavoured to capture it, but Joab found an entry and "David took the castle of Zion which is the City of David." (I Chron. xi, 5.) Surmounted by high walls and towers, the king's palace emerged above "the great tower that lieth out" (Neh. iii, 26–7), and dominated Ophel and the Temple beyond. We learn that after David captured the Citadel he erected a very strong wall round its summit and enlarged the moat Millo. Beyond Millo and the barbican entrance stood, says Josephus, besides the "king's high palace," courts, the House of Elders, four strong towers, baths, a guard-house, prison, dungeons, barracks, the House of Zion, and other buildings besides the tombs of the kings. *Not a sign of the Hill of Zion can be traced in the present Jerusalem*, and yet every statement made herein is directly drawn from Josephus or the Scriptures.

Other points relating to the city demand mention. The Pool of Bethesda possessed certain chemical qualities, and was used for bathing by many. Jerusalem enjoyed a sufficient water supply apart from cisterns and the brook Kedron, including the Pool of Siloam. When Hezekiah flooded Millo he drew on all the "fountains" or lakes and the brook Kedron "that ran through the midst of the land." He also stopped the upper watercourse of Gihon on the Mount of Olives and ran its waters by a conduit to the west side of the City of David (II Chron. xxxii, 30). The Pool of Bethesda lay near the Sheep-Gate to the north-west, was of considerable size and was surrounded by a colonnade. To-day the Birket Isra'im, a small pond usually dried up, is supposed to respond to it. Siloam lay in the south, toward the south-west, near the Fountain Gate and the southern end of the Tyropœan Valley, and was another large body of water, forming the chief supply until Pontius Pilate laid an aqueduct over some twenty miles, of which no trace remains. To-day, Siloam is pointed out as a small pool about eighteen feet in extent containing brackish water, which usually dries up in the hot months.

Having given the description of the real Jerusalem I will now proceed to identify the principal landmarks of it with those of Edinburgh. The identification between the two will be seen to be remarkable in every way comparison is possible, in view of changes in the ages.

Jerusalem	Edinburgh
David's City or Zion, or the Citadel	Edinburgh Castle
Millo	The Castle Moat
Mount Ophel and Upper City	Esplanade and Castle Hill
Upper Market Place	The Lawnmarket
Tyropœan Valley	George IV (North) Bridge
The Temple, Mt. Moriah	St. Giles' Cathedral and Law Courts (on the site of)
The High, "Street of God"	High Street
Lower Market Place and East Street	The Canongate
Third Hill "over against" Acra	South Back of Canongate and Cowgate
Bezetha, New City	Calton Hill, and North Back of Canongate
Pool of Bethesda	Nor'Loch, now Princes St. station and beyond west
Valley of Jehoshaphat	Princes St. Gardens westwards
Pool of Siloam	South Loch or Old Borough Loch (now drained)
Fountain Gate	Bristo Port
King's Garden Gate	King's Bridge, foot of Castle
Gate of the Essenes	Canon Gate
Dung Gate	King's Stables Gate, or Dung Port
Valley Gate	West Port
Water Gate	Watergate, east end of City
Mount of Olives	King Arthur's Seat
Solomon's Palace of Lebanon and Gardens	Holyrood House (on site of) and Gardens
Joppa, the Port	Joppa, port of Edinburgh
Valley of Hinnom	Corstorphine Road
Mt. Tophet, Place of Burning	Corstorphine Hill
Golgotha, Place of Skulls	Gogar's Mount and District
Hinnom	Falkirk

A map showing Jerusalem and Edinburgh appears on the back end-papers.

Certain of these sites may be examined in more detail with advantage.

City of David: Joab scaled the rock which the Jebusites considered impregnable. In 1312, Randolph scaled Edinburgh Castle Rock and captured it from the English. "David dwelt in the fort and called it the City of David. And David built round about from Millo onwards" (II Sam. v, 9). Millo, long a puzzle to Bible students, is explained by the moat at Edinburgh Castle, which protects the fortress from attack from the Esplanade.

David erected a house or palace of cedar in the fort and here he lived and died after leaving Hebron. The fortress commanded Ophel, and had the "strong tower that jutteth out," with its entrance by a barbican over Millo leading to a gallery or passage. In Edinburgh the famous Half Moon Battery juts out and commands the approach to the Castle Rock, was reconstructed in 1574, and constitutes a formidable defence. The ancient strength of the fortress is shown by the fact that after Titus stormed the powerful fortress Antonia, guarding the Temple, he had yet to face great difficulties to capture the Upper City.

There was a secret exit from the Citadel which led to the King's Garden Gate, and towards the Fountain Gate, the way Zedekiah took when he tried to escape from Nebuchadnezzar. In Edinburgh we have the King's Bridge, leading to Bristo Port, equivalent of the Fountain Gate. Josephus speaks of a long underground passage leading from the City of David to the Temple, extending onwards to the King's Palace (Solomon's) near the Mount of Olives. (*Wars of the Jews*, V, v, 8.) In Edinburgh there is reputedly in the Castle, below the Argyll Battery, the termination of a secret staircase now blocked up, supposed to lead to St. Giles' Cathedral, and to Holyrood House beyond.

We find in Nehemiah that the Fountain Gate was repaired by Shallun, the wall of the Pool of Siloah (Siloam) near the King's Garden, and "unto the stairs that go down from the City of David." Nehemiah, son of Azbuk, repaired "over against the sepulchres of David and to the pool that was made, and unto the house of the Mighty." (Neh. iii, 15–16.) Also we find, "They buried (Hezekiah) in the ascent of the sepulchres of the sons of David" (II Chron. xxxii, 33), meaning that they buried him in the sepulchres where David's bones lay, namely in vaults under the fortress. The "pool" was one constructed probably by Hezekiah (Is. xxii, 9–11), inside the fortress. The "House of the Mighty" was the House of the Elders or Senate. Transferred to

Edinburgh Castle, Nehemiah refers to the repair of the Castle walls along the south side, where is the Old Parliament House near the Palace, and to the parts opposite the tombs near the Old Parliament House.

The Castle, indeed, can present to this day no very different front to that of 415 B.C., the supposed date of Nehemiah's visit (although far earlier in reality), it being a static site with definite strong points. A modern visitor crossing the outer Port and Portcullis to the Castle passes the Guardhouse, climbs the rock-bound passage with the State Prison on his right, and reaches the Argyll Battery, commanding the height to the north. Beyond is the Governor's House and the Garrison barracks near by. Mounting higher he attains the Half Moon Battery overlooking the Esplanade and Castle Hill, where are the old barracks for the king's bodyguard. Then comes the Palace or Royal Lodging with Old Palace Yard and Old Parliament House, below which exist a double series of stone-vaulted chambers of immense age, leading possibly to the former tombs of the kings of Judah. In short, *Edinburgh Castle is in all features absolutely identical with the City of David.* Nothing lacks conformity and the Castle faces east as most certainly did the Jewish citadel overlooking Ophel, the Temple, and the Mount of Olives beyond.

Ophel: Nehemiah repaired Ophel, where dwelt the High-Priest Eliashib and other ecclesiastical dignitaries. Dr. Ryle, late Dean of Westminster, in his *Comments* on the Book of Nehemiah, says it lay immediately south of the Temple precincts. This is wrong. It lay immediately west of them and was severed from the Temple by the Tyropœan Valley, but at one time a bridge across the ravine connected the two. The wall round Ophel was enlarged and repaired by Palal from the "turning of the wall to the tower that lieth out from the king's high house by the court of the prison" (Neh. iii, 25). Here is another allusion to the Half Moon Battery facing the present Esplanade, the tower which "lieth out."

Tyropœan Valley: Perhaps more than any other topographical feature this identifies Edinburgh with Jerusalem. A narrow chasm or ravine which ran from north to south, crossed from the Valley of Jehoshaphat in the north of the city towards Siloam in the south, thus cutting the otherwise continuous hill from the Citadel to the Watergate in two. On the west of the Tyropœan Valley was the Upper Market Place and Ophel; on its east the Mount (or Hill of) Moriah, and, said to be adjoining the latter, stood the great tower of Antonia, built by Herod to defend the Temple, which was stormed by Titus and later thrown down and utterly destroyed by order of Hadrian stone by stone. This Antonia was erected on the site of the former Tower of Hananel, both built for the same purpose, namely for the defence of the adjoining Temple. In Nehemiah's day, Eliashib and the priests restored the city wall and a portion of the "great fortress" (Hananel) which commanded the Temple then (Neh. iii, 1).

The Tyropœan Valley was partly filled in during the rule of the Maccabees (cp. McCabe), the intention being probably to unite the Upper and Lower city, but it was not completed. A bridge spanned the gap, and in the struggle between Aristobulus and Hyrcanus (37 B.C.), the former "cut the connection between the Temple and the (Upper) city by breaking down the bridge that joined them together" (Jos., *Wars*, etc., I, vii, 2).

We have in Edinburgh *the exact replica in the valley or ravine* between Castle Hill and the High Street, where is now the hump-backed hill called George IV Bridge, evidently of artificial construction. In fact the road called George IV Bridge was only partially raised in the reign of that king, and proceeds from the south where was formerly the Borough or South Loch going north and south like the Tyropœan Valley, and like it formerly a ravine. Evidence of its comparative lateness is shown by what remains of West Bow, once upon a time the only means of approach to the Castle via Johnstone Terrace, an access very steep and winding, reaching the summit where Castle Hill and the Lawn Market conjoin. George IV Bridge proceeds northwards downhill and in the valley beyond passes the Mound on its east.

This Mound is of considerable interest for until a couple of centuries ago it lay a huge mass of rubbish of indeterminate origin though various reasons were advanced on the subject. It had lain there longer than the oldest inhabitant could remember, and was called Geordie Boyd's Mud Brig, though who was the said Geordie Boyd and how he accumulated the huge mass of stone and rubbish no one knew. It came to be used as the city dump and it was probably drawn upon heavily for the making of the George IV Bridge, and likewise provided the foundations for those two fine edifices, the Scottish Royal Academy and the National Gallery, erected on the site.

When all the foregoing is taken into consideration this vast mass of debris can only have been the ruins of the Tower Antonia, for *the Mound occupied the same position as the corresponding*

Antonia did in Jerusalem. An ancient and unaccountable mound of stone all broken debris found exactly on the corresponding site to Antonia, gives one profoundly to think! There can be little doubt that the resemblance between the George IV Bridge and the Tyropœan Valley, both ravines, both cutting through the most important hill, is so remarkable that it could not be duplicated by similar topographical surroundings in any other city in the world.

Pool of Siloam: Josephus tells us that the Tyropœan Valley southwards extended to the Pool of Siloam. It had sweet (drinking) waters in "great plenty" and lay against the old city wall which skirted it. Nehemiah describes how he rode to the Valley Gate before the Dragon Well, then to Dung Gate (near the king's stables), where he viewed the broken walls, then to the Fountain Gate and to the "King's Pool" or Siloam. The King's Garden lay in the vicinity for he mentions those who repaired the Dung and Fountain Gates, "and the wall of the Pool of Siloam and the King's Garden and unto the stairs that go down from the City of David" (Neh. ii, 13–25).

All these references from the Valley Gate to Siloam covered the western end of the city and a part of the south-west. The Valley Gate was that which led from the western extremity of the walls to the Valley of Hinnom, in old Edinburgh answering to West Port leading to Corstorphine Road. Dung Gate answers to Dung Port, a gate near the King's stables at the foot of Edinburgh Castle at the west, the place where the Scottish kings held their jousts. A little more southerly is Fountainbridge, leading to the Grassmarket below the Castle walls, which recalls the old name, although the Fountain Gate of Jerusalem must be identified with Bristo Port. The southern extremity of the former ravine, now George IV Bridge, is known as Bristo Port, which abutted on Old Borough Loch, once a considerable fresh-water lake, corresponding with the Pool of Siloam. A road called the Vennel, formerly a lane which followed the line of the city wall, points to the situation of Bristo Port and the former Loch.

West Port (the Valley Gate of Jerusalem) stands at the head of the Vennel, and its continuation finds Port Hopetown, terminus of the Union Canal, as the probable last remains of the former Old Borough or South Loch, which at one time stretched over most of Heriot's School, the Royal Infirmary, George Square and the Meadows, reaching eastward as far as the Cowgate. The actual position of the Cowgate itself is lost, but it was probably connected with the Temple on whose site is St. Giles' Cathedral, and it may have been the Gate Miphkad, through which the bullock of sacrifice was led to the altar (Ezek. xliii, 21). It would explain the name "Cow."

In 1693 Slezer, in his work, *Theatrum Scotiae*, says that Edinburgh's Borough Loch extended to the Cowgate and that iron rings were still to be seen fixed to the walls of houses where people tied up their boats. The situation of this former loch in low-lying land, fed in part by underground streams that flow yet from Arthur's Seat through the Back of Canongate and Cowgate, and allied possibly with the Water of Leith, agrees with the position of the Pool of Siloam.

Temple: Herod's fine temple incurred severe priestly criticism because he placed a golden eagle over the entrance and the priests accepted no other symbol of divinity than fire. On the site of Solomon's and later Zerub-babel's temples, it stood on the crown of the hill known as Moriah or Mount Moriah, with the powerful Tower of Antonia abutting on it to its north-west, which fortress had its foundations partly built up by artificial material from the base of the hill (Jos. *Wars*, etc., V, v, 8) and was described as a high, square edifice with round towers at each corner like so many Scottish baronial castles. The Romans, as before mentioned, destroyed every vestige of Herod's Temple, as also of the Antonia, whose broken stones may have formed the vast mass of debris which became known as Geordie Boyd's Mud Brig. St. Giles' Cathedral and the present Law Courts must occupy the former site of Herod's Temple razed to the ground.

The High: The High, or the Street of God, led upwards to the Temple from the Lower Market Place, and agrees topographically with Edinburgh High Street and Canongate, the latter an ecclesiastical borough with a religious distinction all its own, apart from the Cathedral. Sir Walter Scott urged the claims of Canongate, within whose bailiwick stands Holyrood House, its traditional founder being St. David. In St. John's Street, entering the Canongate by an archway, stands the Kilwinning Lodge of Freemasons, said to be one of the oldest, if not the actual oldest Masonic Lodge in the world, a craft traditionally founded by Solomon, but undoubtedly owing its origin to a yet earlier period, although Solomon was certainly a Master Craftsman. Kilwinning's Masonic temple, dedicated to St. John, recalls that he was an Essene, a most important sect in Jerusalem, which possessed a "house" or lodge near the Gate of the

Essenes so-called after them. In Edinburgh, by the Back of Canongate, was the Canon Gate, and it would correspond with that of the Essenes.

Bezetha: The great increase of population led to the development of the fourth hill, across the Valley of Jehoshaphat, which lay on high ground north of the Temple and the Tower Antonia. The Valley of Jehoshaphat, now occupied by the railway station and Princes Street Gardens, with formerly the Nor'Loch skirting the north walls of the Castle, originally the Pool of Bethesda, enables us to identify Bezetha with Edinburgh's North Back of Canongate and Calton Hill, and the modern Princes Street.

Joppa: It is astonishing at first thought that the identical name of the port of Joppa was borne by both Jerusalem and Edinburgh, but it should be remembered that the name and position of Jerusalem were destroyed and proscribed by *force majeure* and it would be easy to overlook the name of the port even though it lies only three miles distant from Hadrian's doomed city. Josephus says of Joppa that it was "not naturally a haven for it ends in a rough and straight shore," as applies to the Edinburgh Joppa, now largely embraced in Portobello.

There were dangerous rocks off the shore, and the north wind "beats upon the shore," he continues, "and dashed mighty waves against the rocks." When this "black north wind blew a gale it dashed ships against one another and carried some of them out to sea"(*Wars*, etc., III, ix, 3). Joppa in the North Sea does suffer from north-easterly gales but a nor'easter in the Eastern Mediterranean would blow off the land. At our British Joppa, the mighty seas in stormy weather beat against the rocks and numerous skerries in that open sea. With Joppa where it is now identified we have a rational explanation of how Josephus claimed that traditionally Andromeda was bound to a rock near Joppa intended to be devoured by a sea-monster, when Perseus rescued her, a story cast in the Atlantic region. Its position also explains how the Tyrian fishermen were said to be able to sell their catch in Jerusalem on the Sabbath, for when they were fishing in the North Sea they had no distance to go, no long journey over hills for thirty-five miles. Incidentally, from Edinburgh from an early time there was a paved road to Joppa called the Fishwives Causey, because the women used to walk to the port to purchase the fish as landed.

Mount of Olives: This famous height which dominated Jerusalem is represented in the Near East by a long flat hill which only exceeds the height of the Mosque of Omer by 180 feet. The Mount of Olives, as its name betokens, was originally planted with olive groves, myrtles and oaks, and on a flank of it lay the King's Gardens, belonging to the former House of Lebanon of Solomon, and later called the Garden of Gethsemane, where Judas Iscariot betrayed Christ. If we look to Arthur's Seat and the King's Park, as the true site of this renowned height, and whose summit towers 822 feet above the city below, there may be even found the explanation of the disaster reported by Zechariah when the great earthquake split a part of the Mount in two, leaving a valley between. Near Salisbury Crags, below Arthur's Seat, there is a tremendous physical fracture, together with Samson's Ribs—the Ribs of Hercules—where the bare basaltic columns resembling a giant's ribs, dip downward to the lower road leaving a valley between, now a roadway. This remarkable geological fault or fracture is the effect of a seismic visitation and well explains Zechariah's statement.[1]

Arthur's Seat dominates Edinburgh as the Mount of Olives did Jerusalem, from the east. Its lower heights, ringed with former terraces or lynchets, point to the time when the olive and vine were planted there. Buried in the soil of Arthur's Seat bronze swords and celts have been found and prove the eminence and great antiquity of the site. Sir Daniel Wilson, in his *Prehistoric Annals of Scotland*, reports that on the eastern slopes was found a coin bearing the effigy of a man wearing a turban, and with an inscription in Hebrew bearing the name, "Solomon ben Isaac." Probably careful archæological research might unearth others.

Solomon's Palace: After completing the Temple, Solomon erected his own house or palace near the Mount of Olives. It was not only a residence but also the seat of administration and a court for the hearing of causes and pleas. It had two quadrangular wings joined to a central hall and portico, a chapel with massive pillars and a court of prodigious size, wherein the King, seated on a throne of ivory, delivered judgment (Jos , *Antiq.*, VIII, v, 2, 3). Called the House of the Forest of Lebanon, probably because it was mainly built of oaks and cedars of Lebanon, it was Solomon's "own house." (I Kings vii, 1.) The Jewish Targum places it near the city. The gardens of this palace lay alongside the Mount of Olives and were watered by the brook Kedron. Nothing in the environs of Jerusalem can answer to this palace or its gardens, but Holyrood House is situated exactly where it meets the description of Solomon's House. From time immemorial here was a royal domain. St. David, Edinburgh's patron saint, as is most fitting, was reputed to have built an abbey on the site of the later Holyrood House, which he dedicated to the Holy Rood, because of a miracle related to a huge stag near Arthur's Seat, whereby, when the stag charged him, by some extraordinary means a fragment of the Holy Rood was placed in his hands and the beast turned and fled!

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[1] "Then shall the Lord go forth . . . and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. xiv, 3, 4.)

Hinnom and Golgotha: The Valley of Hinnom, west of Jerusalem, had an evil reputation, for here stood a "high place," a Hivite altar, where Solomon had erected reeking altars to the deities Astarte, Chemosh, and Milcom (II Kings xxiii, 13). Josiah, when reproached, had them thrown down and defiled: "And he defiled Tophet, which is in the Valley of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch" (verse 10). Hereabouts were buried the corpses of the vast army that was besieging Jerusalem at the moment when the Almighty from on High destroyed them by a mighty Blast. It was first called the Valley of Slaughter, and appropriately so; "The days come that this place shall no more be called Tophet or the valley of the sons of Hinnom, but the Valley of Slaughter" (Jer. xix, 6). I have described this shambles previously, with the graphic description of Ezekiel of the stench occasioned by their bodies in the Valley of Rephaim or Giants, and, he adds, they "shall call it the Valley of the multitude of Gog." Here, it might be added, was appropriately the Jewish Sheol or Hell region, and why the lands outside the Edinburgh area, including Lanark, were named Damnia and the Damnii, or the Damned.

This valley of Hamon-Gog, valley of Slaughter, valley of the Rephaim, subsequently given the name of Golgotha, the place of Gothic skulls—Goths, the invaders beloved of Moses or Zalmoxis on whom he intended to bestow the lands of Judah—were regarded as Goths in the age which buried their thousands, and Golgotha it became for good and all, the place where the skulls and bones of these grim reminders of a dramatic and terrible past were often dug up in later times and reburied.

The main road from Edinburgh to Falkirk (Hinnom) reaches Corstorphine Hill, about two miles out of the capital of Scotland, on one's right, now the middle of a golf course, originally, there is little doubt, Tophet, the place of sacrifice. Another two miles along the Falkirk Road, and we reach Gogar—Gogar Mount, Gogar Village, Gogar Burn, and other landmarks bearing the name Gogar. The antiquity of the name is supported by the fact that the Romans called it Gugernum, a mere latinised variation of Gogar—and they maintained a cohort of troops here.

Its importance to our world of to-day—if Christ, and His example, and His willing sacrifice to die for a better world is of interest to our modern world, as many begin to doubt—HERE IS THE ORIGINAL GOLGOTHA, WHERE HE WAS CRUCIFIED. To this spot four miles from Edinburgh did He bear the Cross on which they nailed Him

Hinnom: The original name, Hinnom, Valley of Hinnom, which occurs in the Scriptures, implies that there was a town of that name. It is known to-day as Falkirk. The *Iter Antoninus* terms the fifth fort or town going along the Antonine Wall from the Firth of Forth to the Clyde Estuary by the name of Hunnum, differing from Hinnom in only the vowel letters. Ravennas, less reliable, terms it Onno. Gildas mentions it in connection with Caer Eden (Edinburgh), and says the Picts called it Pen Fal, head of the river Fal. It was a most important military post, for Camulodunum or Camelon lay adjoining, and from its ancient docks, discovered by Gen. Roy, ships carried cargoes to and from the Forth, as well as transacting a large transport trade to the Clyde. Many fragments of Samian and Roman ware have been found on the site of this great fortress.

One further point may be mentioned. When the intractable Jews in 134 proclaimed their Messiah in Bar-Cocheba, "Son of the Star," and the Chief Rabbi, Akiba, publicly anointed him King of the Jews, placed a crown on his head, and then, as his Master of Horse, followed him into the field at the head of 24,000 horsemen, we may applaud their reckless courage, and we should recognise it as in fact a Silurian rising against the Roman tyranny. Coins were minted bearing Bar-Cocheba's name, inscribed, "First Year of Redemption," and *on the reverse they bore the insignia of the Scottish Thistle.*

When Hadrian destroyed Jerusalem, he forbade the use of the name and the new city which arose was called Ælia. The fortress on the north boundary of Edinburgh, near Abercorn, now Kinneil, was formerly named "Pont Ælii" (Antonine, *Iter*, lxiii). The Ælium or Ælia of which it was the boundary bridge could only relate to Edinburgh. These are stern facts to ignore.

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